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# Mentality for Mission in Christianity

A Tutorial in the Analysis  
of a Curriculum Vitæ

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## KOGNITIONSVETENSKAPLIG FORSKNING

Cognitive Science Research



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During the 1800's interest in Christian foreign missions was established and flourished in Sweden. Several missions organizations were founded for the purpose of disseminating knowledge about the countries in which missionary activity was to be carried out. This was done in part to raise funding to support increased missionary activity and in part to recruit new candidates for the mission field. Missionary publications were one means of achieving this goal. An analysis of the content of the applications for admission to training school submitted by candidates for the mission field will reveal that the interest lying behind many such applications was sparked by reading a missionary publication. If, on the other hand, one studies only a single application with the aid of a method called Perspectival Text Analysis this argument no longer appears to be tenable. Instead one gets a picture in which the applicant's religious growth and change, through education for example, form the central concern of the application document under scrutiny.



## MENTALITY FOR MISSION IN CHRISTIANITY

### Introduction

During the 1800s several organizations were established in Sweden which worked in various ways to spread the Christian message in foreign countries. The most important of these mission organizations was the Swedish Mission Society (Svenska Missionssällskapet, founded in 1835) and the Mission Society of Lund (Lunds Missionssällskapet, founded in 1845). The importance of these particular organizations lay not so much in any success in direct contributions to foreign mission efforts. Their significance is instead to be seen in their success in paving the way for the initial breakthrough of missions thinking in Sweden. This breakthrough accompanied the decision of the Evangelical National Foundation (ENF) in the 1860s both to conduct foreign missions and to direct the education of its own missionaries.

In order to finance their activities, the various mission societies needed sympathizers who would contribute funds—sometimes from what must have been scanty resources. One way of achieving this goal was provided by mission society newspapers, and in particular, the verbal pictures of the cultures, peoples and religions of the countries where missionary activities were being carried out. That these newspapers mobilized resources for mission work is shown by the records containing the names of persons who made mention of their motivation when they made contributions.

The mission organizations, however, needed more than just money. They also needed missionaries, which were sometimes recruited in mission newspapers. Thus the question arises concerning the extent to which missionary candidates listed the missionary newspapers as *one* source of inspiration toward becoming a missionary in their applications to the ENF's missionary training school. In order to answer this question, I have performed a simple content analysis of a number of applications, the results of which are presented below.

A more interesting question, however, is presented by the attempt to determine the place a reference to mission newspapers has in a missionary candidate's cognitive system, insofar as it is possible to take an accurate reading of such a system from an application. To answer this question, I will be applying a method called Perspectival Text Analysis (PTA) which was developed by Bernhard and Inger Bierschenk of the University of Lund.

### Content Analysis

I have identified 75 different individuals who have taken part in the ENF's missionary training program in the mission papers dated 1862 and 1864 and in the ENF's yearly reports between 1868 and 1874, inclusive. From these 75 individuals, it was possible to locate 48 (64%) applications for admission to the ENF's missionary training school in the national archives in Stockholm. A biography is included with each application in which the applicant describes, in some detail, his life-story (i.e. moves, work history, school attendance etc), his personal development as it relates to the Christian faith and provides an account of his reasons for wanting to become a missionary.

These biographies were subjected to a simple content analysis. The questions posed to the source material concerned the applicant's relationship to the Christian faith and specifically whether or not he had experienced some form of concern for the salvation of his soul and/or had an experience of "salvation". Concerning the source of the applicant's inspiration to become a missionary, it was asked whether reference was made to accounts of missionary life and/or mission newspapers or whether mention was made of the influence of a missionary or minister. In addition, it was asked whether the applicant had been inspired to become a missionary through listening to missionary preaching. Other motivating factors be-



hind the applications might include an inner call, the more general desire to help pagan peoples, or a general reference to the needy state of the unreached, without specifying any source for this information.

Of greatest interest for this study is the conscious arguments leading to the decision to become a missionary. Of the 48 biographies which were analyzed, only two (4%) make reference to missionary preaching. Nine (19%) of the applications speak in general terms about the needs of pagan peoples and express a desire to help without revealing any source of the information. A further nine (19%) cases refer to the inner call. Thirteen individuals point to mission newspapers or other mission literature as a motivating factor for the desire to become a missionary. Another two persons refer to conversations with missionaries or ministers while two others have been inspired by a combination of conversation with missionaries or ministers and the reading of mission literature. Eleven (23%) of the applications contain no account of why the applicants wished to become missionaries.

Thus, in one third of the applications analyzed, the reading of mission newspapers and/or other mission literature was explicitly named as a source of inspiration for becoming a missionary. That such reading can be influential is asserted, at any rate, by N. E. Eriksson, as is clearly seen in the following quotation from his application (1869):

On another occasion, when I was reading from a missionary story about Holli Lethema, who had voluntarily followed her deceased husband in being burned at the stake, I was filled with awe. I could not hold back the tears, I was forced to put the book aside and go to my room and cry out to God on behalf of the wretched who bow the knee to dumb idols, asking Him to hasten to their help. Thus also when I read a couple of previous issues of Hermansburgs mission paper a similar compassion was awakened in me, for I see that it is necessary (to become a missionary).

Another individual who notes the strong influence of such reading was C. E. Ahlund, who in his 1869 application writes:

Since I began reading mission papers and following all of the movements three years ago, with their multitude of peculiar gentiles of the Lord, I have felt an inner exhortation to go forth to the people who do not know the name wherein the felicity is found. Many times, I cried when I read about the neediness of the pagans and when Carlsson died I cried myself to exhaustion. While the thought of going was previously mixed with a certain amount of fear, when I now see how one after another falls, it becomes necessary for one to go forth and join the ranks.



## THE COGNITIVE CONTENT OF AN APPLICATION FOR MISSION SERVICE

### Introduction

The two quotations which close the previous paragraph clearly show that mission papers were able to inspire people to become missionaries. However, it was probably not merely references to missionary literature which led to an individual's acceptance into a missionary education program. Of course, as mentioned above, several of the applications did not contain any such references.<sup>1</sup> In all likelihood, the student's references, school and employment certificates alone were not of decisive significance, a description of their progress in the Christian faith was also needed. In general, these can be described by saying that most applicants received a Christian upbringing which most rejected at some point during their teenage years. This apostasy has for various reasons over time led to a highly conscious sense of living a life of sin which led to concern for one's soul which, in turn, led to the experience and assurance of salvation.

The following is a translation of T. E. Carlsson's 1870 application for admission to ENF's missionary training institute.<sup>2</sup> This application will be subsequently dealt with using PTA in order to ascertain what place his references to Missions news papers have in the application as a whole.<sup>3</sup>

### *Curriculum Vitae*

The undersigned was born the 21st of October, 1843 in the Acklinge parish of Skaraborg county. My father, a countryman, was a farmer and moved when I was one year old to Fågelöra and in the same parish he died five years thereafter. After that, I was at home with my mother and during the summers I went to elementary school and learned to read. Thus I continued for several years. However, in January, 1858 I was to be prepared for my first communion. The same spring, in April, I came to Hjo for a job, in which employment I remained until October the first, 1859. Then I moved to Skänninge where I became a blacksmith's apprentice for the manufacturer Rydqvist. In this situation I remained until November the first 1862. Then I moved to Gränna and worked for Granlund until 1 May 1864.

But during my time in Gränna, I was, by the Spirit of God, brought to the knowledge of the truth in Christ Jesus, which occurred in the following manner. Since my parents had not made acquaintance with Jesus as their Saviour, they could not either lead their children to know him. I had to learn myself hymns by heart and frequently, while on my knees, read them aloud before I, in the evening, went to bed, but this was the whole of it.

I was prepared for my first communion and went to the same likewise unchanged and continued subsequently in sin after the devil's will. Whenever I saw a christian, I thought "he is happy but that is not me" and often it came to me: "unless you are born

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<sup>1</sup> Of course, this does not necessarily imply that candidates for mission service have argued for their desire to become missionaries in a way which is not detectable in the material studied.

<sup>2</sup> Material taken from The Stockholm City Archive.

<sup>3</sup> The translation follows the Swedish text as close as possible. The reason for this is that the PTA-method was applied to the Swedish text and not to the translated. A consequence of this is that sometimes will not the details in the method apply correctly to some the translated textstrings.



again, you cannot enter into the Kingdom of God." This was my experience up until 21 October 1863. While I was engaged in my work it came to me "Today I am 20 years old and for 20 years have lived in sin; how will it go for me if things do not change, it is not certain whether I will be allowed to live 20 years more." These thoughts went around in my heart the whole day, but I was not changed; the next day I was like before, could swear, etc., sinfully and so it went for the whole of November until I, one Sunday afternoon at the beginning of December, was out with a group, but when I, at about 9 o'clock, left them in order to go home, as I walk along the street without anything special happening, I wake up and realize how horribly evil and sinful I was, and more and more unhappy I became, so I thought that I never could be forgiven and with that judgement on my conscience I had to spend the Christmas holiday. I read and prayed but I was condemned. It was only heard in my heart, "you cannot receive forgiveness, impossible." And then New Year's Day 1864 came, so I prayed to the Lord that I might be allowed to live until I was able to believe in the forgiveness of sins, for I was every day fearful of death, but one day followed another and I was still unable to believe, the longer it went on the darker it got. And so it was, one evening when I went to see a "brother" and when I late in the evening was going home, the following word came to me: "I, I will blot out your sins for my sake, and will remember your sins no more." And when I heard this, a light dawned immediately upon my soul; and it was as the burden of sin fell right through me and remained lying on the ground; but I had not taken many steps before sin was at hand and wanted to draw me into doubt. But then the Lord's Spirit came and said: "Though your sins be as scarlet, they shall be white as snow and though they be red as crimson they shall surely be as wool." And then it became so full of light, certain and clear in my soul so I could now believe that all of my sins had, in Jesus' blood, been washed away and that I was God's child; and for a couple of weeks, I was so glad in my Jesus that during those days nothing else was allowed a place—except for him—in my heart. Later, however, I went through more difficult experiences when the Lord wanted to teach me to "believe and not see," but, however difficult the struggle may have been many times, certainly the Lord has, up to the present, kept me living close to him, this is his work and he has promised to accomplish it.

I moved in the beginning of May to Jönköping and worked there until the beginning of August the same year, when I travelled to Stockholm and there got a job with Östberg. There I remained until 24 April 1865. At that time I quit my profession. And became a servant, taking a position with General Wrede. With him I remained until 28 April 1868 and then I came to Lord Justice Carlsson, and there I remained until 28 April 1870.

### On my call to missionary service

Often thoughts of doing something for the kingdom of God—something more than I was doing at the shop—welled up in my heart, but since I did not know how this could happen I remained inactive. But when I began, in the year 1865, to read the Mission paper, I became aware of the neediness of the pagans, and I felt myself immediately challenged to speak with them about what Jesus had done for them; however I who was unlearned, and besides only a lad, how could I possibly be able to do this, that I did not know. But in the summer of 1867, I got to know brother Wassberg—who died in Africa in 1869—then I heard that young men without any means were accepted into the institute, this made me happy; and then I went out to hear God's word, but as I, time after time, never got anything for my soul out what was said, so I thought that it would be hard for me to be there and decided then not to do anything, because then I was doing quite well on my own and I saw in the *Pietist* that my feeling toward missionary service was only a, for the time being, perceptible stirring which quickly disappeared and so



things remained rather undisturbed until the wintertime, before Christmas; at that time it came again with redoubled force, and then I asked the Lord if he would take me into his service, at that point I wanted to give myself to that end and I could not pull myself away, so here I am, if the Board will have me.

Stockholm 17 June 1870

T. E. Carlsson

From the text it is clear that Carlsson refers to the "Mission paper" and its description of the "neediness of the pagans" as an impetus behind his desire to become a missionary. Normally, this statement from Carlsson would be enough to show that reading missionary papers can be a source of inspiration for mission work. One important question, however, is: What place does this statement have in the overall biography provided by Carlsson? One should note that in the text as it stands, Carlsson's statement that, on the one hand, he wanted to become a missionary and, on the other, that he was inspired in this regard by mission papers is limited to one brief sentence. In order to ascertain what place this aspiration of Carlsson occupies in the whole biography, I will examine the text with the aid of PTA.

### Perspectival Text Analysis: theoretical background

The theory behind PTA is to be found partly in cognitive psychology and partly in the discipline of linguistics. Among other things cognitive psychology investigates how our knowledge of our surroundings originates and is transmitted. The transmission of our knowledge is accomplished through the medium of language which in turn may be regarded as a source of scientific information on how we comprehend our surroundings.<sup>1</sup>

The knowledge we have of the world around us is direct. By the latter term I mean that we have the ability to comprehend it as a whole. Consequently we do not see a mass of details which we subsequently organize into a whole.<sup>2</sup> One example of this might be the way we see a train speeding ahead. We see the entire series of train cars moving forward rather than a bunch of spinning wheels, moving cars, etc. from which we later assemble the unitary picture: "train in forward motion." However both the observer and the phenomena observed are included in this unitary picture. It is also reasonable to assume that what is observed has some significance for the observer, i.e. that it has an "ecological" significance,<sup>3</sup> which ought to mean that an individual's description of a phenomenon, e.g. in the form of a text, should include information on how he or she is related to the phenomenon described by the text. The phenomenon itself, consequently, is of significance for how the individual relates to it which implies that both the phenomena and the observer must be seen as a unit.<sup>4</sup> However, ecological relevance also implies that we human beings orient ourselves in relation to our environment<sup>5</sup> and when, for example, we wish to convey our knowledge or grasp of a phenomenon in a written text, we imply that language can be seen as an intentional action.<sup>6</sup>

The Bierschenks maintain that this view of language as a mediator in the process of cognition acquisition must have consequences for research into the nature of cognition.<sup>7</sup> The

<sup>1</sup> Bierschenk, B., 1984 pp. 2 f.

<sup>2</sup> Ibid. pp. 9 f.

<sup>3</sup> Bierschenk & Bierschenk 1985 p. 9.

<sup>4</sup> Bierschenk, I., 1987 p. 5.

<sup>5</sup> Bierschenk & Bierschenk 1986 b p. 8.

<sup>6</sup> Bierschenk & Bierschenk 1986 a p. 2.

<sup>7</sup> Ibid. p. 2.



traditional method for the production of knowledge for, for example, questionnaire and interview studies implies that one presents a number of questions or assertions along with a number of possible answers to which the subject is to respond. The researcher then, in different ways and on the basis of distinct criteria, classifies the subject's selections of particular answers. The procedure is similar in connection with content analysis<sup>1</sup> of the sort undertaken in the introduction to the present chapter. The instrument used for content analysis is in reality a questionnaire form to which one allows the text to respond. Bierschenks view that the object controls our actions forms the background for this research procedure. This view of the matter is reflected in the traditional linguistic sentence paradigm which can be portrayed schematically in the following way:

$$S \leftarrow V \rightarrow O$$

where S=subject, V=verb and O=object. This model states that subject and the verb operate simultaneously and that the object has a controlling function by stating who or what is predicated by the object.<sup>2</sup> Thus an analysis is to begin with the object, e.g. in a respondents way of prioritizing the alternatives in a questionnaire,<sup>3</sup> and the measurements recorded by this means are objective in that one has separated the subject from the object. By this means, however, the subject, the intentional aspect of a verbal statement, is disregarded. Subjective judgements are first allowed to enter into the matter when the researcher interprets the results.<sup>4</sup> The subjectivity of the researcher is thus allowed to operate while that of the respondent is excluded.

Bierschenk sets this traditional linguistic paradigm against a paradigm which takes into account both intention and orientation in a verbal statement. A verbal statement consists of several alphabetic strings which have as their purpose the production of a theme. While the theme is being produced, it can well be altered in order to bring it into concord with that which is described by the text.<sup>5</sup> By this means the Bierschenks' paradigm captures both intention, orientation—thereby interweaving the actor in the text with that which the action is directed toward—and change, where change is quite central because the ability to observe and recognise change can be seen as the true source of the development of knowledge.<sup>6</sup>

The Bierschenks formulate their paradigm in the following way:

$$A \rightarrow a \rightarrow O$$

where A=agent, O=object and a=the action which binds the agent and the object to each other in an asymmetrical relationship. By so doing they have forged an absolute dependence between the agent and the object<sup>7</sup> in such a way that the object is made dependent upon the subject (agent). This paradigm is able to provide for both the development of a method capable of demonstrating the interconnection of the distinct properties of an object and also put forward the different vantage points from which an object can be viewed as well as set into relief the objects which a text's agents are most interested in. What is new in this approach is that one begins with the assumption that a texts agent(s) and object(s) form a changing unity, allowing one both to discover how these unities in a text are connected to each other as well as helping to provide an interpretation for the connections found.<sup>8</sup>

<sup>1</sup> Ibid. p. 8.

<sup>2</sup> Ibid. p 2. See also Bierschenk, I., 1984 a p. 3.

<sup>3</sup> Bierschenk & Bierschenk 1985 p. 2.

<sup>4</sup> Bierschenk & Bierschenk 1986 b p. 2.

<sup>5</sup> Bierschenk & Bierschenk 1986 c p. 2.

<sup>6</sup> Bierschenk & Bierschenk 1986 a p. 8.

<sup>7</sup> Bierschenk, I., 1984 pp. 3 f.

<sup>8</sup> Bierschenk & Bierschenk 1986 b p. 11.



The AaO paradigm presupposes that human actions are intentional in character and direct (orient) themselves toward both concrete and abstract objects. This human intention is expressed by the paradigm's a-component (a=action), which connects the agent (A) with the object (O)—toward which the agent orients himself—which implies that the object is determined with the agent as its point of reference.

According to the AaO paradigm analysis should begin with "the formula:

Ø action Ø

where Ø designates a place-holder and poses the questions: "What is the agent? and What is the action directed toward?"

The action contained in the paradigm consists of a verb which also implies that the verb "to be" also represents an action. This, however, does not mean that "to be" is to be regarded as a copula which connects the subject and object of a sentence together. "To be" should instead be analyzed from the point of view of the AaO-paradigm, that is, from the perspective that views the subject and the object as a unity. This simultaneity in the interweaving of the three components of linguistic expression, that is the A, the a and the O components, provides a text with its structure, which can be discovered and subsequently interpreted.<sup>1</sup>

### Perspectival Text Analysis: its algorithmic method

In order to discover the structure of a text the AaO-paradigm is employed by first deciding the text's *graphic sentence* which means the portion of a text which is enclosed in punctuation marks<sup>2</sup> including '.', '?', and '!'. The following passage from the T.E. Carlsson's application for admission to the Evangelical National Foundation's missionary training school, which was cited above, constitutes such a *graphic sentence*:

But when I began in the year 1865 to read the Mission paper I became aware of the neediness of the pagans and I felt myself immediately challenged to speak with them about what Jesus had done for them; however I who was unlearned, and besides only a lad, how could I possibly be able to do this, that I did not know.

Now every graphic sentence can consist of one or more clauses which are marked by clause initiators and called "graphic clauses".<sup>3</sup> The terms "but", "that", "how", "and", as well as ",", (the comma) are among such clause initiators.<sup>4</sup> The graphic sentence just cited consists of the following nine graphic clauses:

- 1/ But when I began in the year 1865
- 2/ to read the Mission paper I became aware of the neediness of the pagans,
- 3/ and I felt myself immediately challenged
- 4/ to speak with them
- 5/ about what Jesus had done for them
- 6/ , however I who was unlearned
- 7/ , and besides only a lad
- 8/ , how could I possibly be able to do this
- 9/ , that I did not know.

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<sup>1</sup> Ibid pp. 12 f.

<sup>2</sup> Ibid p. 13.

<sup>3</sup> Ibid. p. 13.

<sup>4</sup> Public lecture.



However a graphic clause carries structural information only if it contains an AaO-unit. This unit is called a "conceptual clause" and is discernible by the presence of a verb. The conceptual clause, accordingly, constitutes the lowest level in one's analysis. The main point of importance in connection with the conceptual clause is that it is possible to discover several conceptual clauses within a single graphic clause whether they be explicit or implicit, the latter being the case in clauses 3 and 5 above. When this rule is applied to the nine graphic clauses above so that a verb must be present for a clause to constitute a conceptual clause, we get the following 12 conceptual sentences (with verbs in italics):

- 1/ But when I *began* in the year 1865
- 2/ to *read* the Mission paper
- 3/ I *became* aware of the neediness of the pagans
- 4/ and I *felt* myself immediately
- 5/ *challenged*
- 6/ to *speak* with them about
- 7/ what Jesus *had done* for them
- 8/, however I who *was* unlearned, and besides only a lad
- 9/, how *could* I possibly
- 10/ *be able*
- 11/ to *do* this
- 12/, that I *did* not know.

These 12 conceptual clauses are not complete, since several of them lack (2, 3, 6, 9 and 11) the agent component and 5 and 10 lack both the agent and the object components. The conceptual clauses 3, 5, 10 and 11, furthermore, lack a clause initiator as well. The next step in this method is to insert a technical clause initiator [to] as well as to mark the places where an agent ØaO or an object AaØ ought to be found according to the AaØ paradigm, that is the agent ought to be found immediately before the verb and the object should come just after the verb.<sup>1</sup> The conceptual clauses above will thus take the following form:

- 1/ But when I *began* in the year 1865
- 2/ to [Ø]aO *read* the Mission paper
- 3/ [to] I [Ø]aO *became* aware of the neediness of the pagans
- 4/ and I *felt* myself immediately
- 5/ [to] [Ø]aO *challenged* Aa[Ø]
- 6/ to *speak* with them about
- 7/ what Jesus *had done* for them
- 8/ , however I who *was* unlearned, and besides only a lad
- 9/ , how [Ø]aO *could* I possibly
- 10/ [to] [Ø]aO *be able* Aa[Ø]
- 11/ [to] [Ø]aO to *do* this
- 12/ , I *did* not know.

The system of rules connected with the AaO-paradigm assigns numerical values to the different components on a scale between 00 and 90. The choice of the scale is made so that the one is able to observe the interaction of the intentional and orienting dimensions of language. This interaction of intention and orienting is mapped by assigning an even ten value (i.e. 10, 20, 30) to intention in its most general form while orienting is assigned a value in the single digit range (i.e. 1, 2, 3) which is added to the even ten value.<sup>2</sup>

<sup>1</sup> This coding is done under the guidance of about 50 rules, which can be found in Bierschenk & Bierschenk 1986 b pp. 17-21.

<sup>2</sup> Bierschenk & Bierschenk 1986 b p. 15.



The basic schema for encoding a text is given in the following:

.	Agent	Verb	Figure	Ground	Means	Setpoint	.
00	30	40(a/p)	50	60	70	80	90

where the most general information given by the different components is graphically portrayed by the even ten figure. The value 00 indicates the beginning of a text and the value 90 indicates the conclusion. An agent who is identified in the text is always assigned a value of 30. The verb is assigned 40 but here a distinction is made between active and passive verbs, which is of significance for which direction one should search for the agent or the object when these are missing from a conceptual sentence, i.e. when one exchanges (supplements) place-holders with their empirical text-strings. In the case of active verbs one searches for the agent before the verb and for the object after the verb. The reverse applies in the case of passive verbs where the agent is to be found after the verb and the object before<sup>1</sup> since a "passive verb", so to speak, looks backwards in the text while an active verb "looks forward".<sup>2</sup>

The object is distinguished and differentiated from the agent relation or point of view<sup>3</sup> either by a preposition or the lack of a preposition which the agent connects to the object. If there is no preposition between a verb and an object then the object is identified as belonging to the class of Figure components<sup>4</sup> and is assigned a value of 50. Figure can be said to consist of the thematic subject of the text or the objects which the "author" relates himself to by means of one or several text-agents. Figure, which consists of the 50 class of object, can be said to amount to the immediate circumstances of the text-producer.

Figure, however, presupposes a *ground* upon which figure rests.<sup>5</sup> The objects which indicate the occurrence of a ground are bound to prepositions such as "on", "among", "to", i.e. prepositions which express location or direction. Objects which stand in such a relationship to a preposition are given a value of 60.

In addition to *figure* and *ground* the AaO-paradigm also places in relief, on the one hand, the objects which the producer of the text views as *means* and, on the other, those which lie beyond the immediate horizon of the agent(s). The latter sort of object possesses more of the character of the agent's/agents' visions; the Bierschenks call this type of object *setpoint*, as a way of marking their distance from the agent. Means objects are coded with a value of 70 while setpoint objects are assigned a value of 80.

<sup>1</sup> Ibid. pp. 13-16.

<sup>2</sup> Ibid pp. 14 f.

<sup>3</sup> Bierschenk, I., 1984 b p. 4 f. See also Bierschink, I., 1987 p. 14.

<sup>4</sup> Bierschenk & Bierschenk 1985 p. 5.

<sup>5</sup> Bierschenk, I., 1984 b p. 4 f.



If we now apply the above and assign values to the 12 conceptual clauses, we get the following result:

### Coding Scheme

Text	Identi- fication	Pro- cess	Block	Supple- mentation	Text
.	00				
Men (But)	0100		A1		
som (when)	01				
jag (I)		30			
<i>började (began)</i>	40a				
år 1865 (in the year 1865)		50			
att (to)	01		A2		
[Ø]aO		30			jag (I)
<i>läsa (read)</i>	40a				
Missionstidningen (the Mission paper)		50			
[att] (to)	01		A3		
[Ø]aO		30			jag (I)
<i>blev (became)</i>	40a				
det		50			
mig (I)		50			
bekant (aware of)		50			
hedningarnas (the pagans)		50			
nöd (the neediness of)		50			
,	01		A4		
och (and)	01				
jag (I)		30			
<i>kände (felt)</i>	40a				
mig (myself)		50			
genast (immediately)		50			
[att] (to)	01		A5		
[Ø]aO		30			jag (I)
<i>manad (challenged)</i>	40a				
Aa[Ø]		50		A6	jag+med dem (I+with them)
att (to)	01		A6		
[Ø]aO		30			jag (I)
<i>tala (speak)</i>	40a				
med (with)	70				
dem (them)		70			
om (about)	0100		A7		
vad (what)	01				
Jesus		30			
<i>gjort (had done)</i>	40a				
för (for)	80				
dem (them)		80			
,	0100		A8		



Text	Identi- fication	Pro- cess	Block	Supple- mentation	Text
men (however)	01				
jag (I)		30			
som (who)					
<i>var</i> (was)	40a				
olärd (unlearned)		50			
,	01	50			
och (and)	01	50			
tillika (besides only)		50			
en (a)		50			
gosse (lad)		50			
,	0100		A9		
hur (how)	0120				
[Ø]aO		30		X+hur (X+how)	
<i>skulle</i> (could)	40a				
jag (I possibly)		50			
[att] (to)	01		A10		
[Ø]aO		30		X+hur (X+how)	
<i>kunna</i> (be able)	40a				
Aa[Ø]		50		A11	X+hur+det (X+how+this)
[att] (to)	01		A11		
[Ø]aO		30		X+hur (X+how)	
<i>få</i> (do)	40a				
det (this)		50			
,	01		A12		
det (this)		30		A11	x+hur+det (x+how+this)
<i>visste</i> (know)	40a				
jag (I)		50			
icke (not)		50			
.	90				

The purpose of identification is to divide the text into its graphic sentences. The divisions are composed of sentence initiators—the period, the question mark and the exclamation point—which receive a value of 00. If a text is concluded with a period, the latter is assigned a value of 90. After this the graphic clauses which are included in the graphic sentences are identified with the aid of clause initiators and given the value 01. If there are more than one clause initiator they are rendered ineffective in the same way as is shown in block A9. If a clause initiator is missing, an imaginary one is inserted and marked by [to]. Locating the verbs—which are written above in italics—is also a part of the process of identification; these are given a value of 40. In addition, the task of finding the different types of prepositions is a part of the process of identification; these are coded with the values 60, 70 or 80.<sup>1</sup>

Process coding is begun by classifying the verbs as either actives (a) or passives (p). In the graphic sentence being treated at present all of the verbs are actives. If a non-coded string

<sup>1</sup> See rules 1-16.



follows immediately upon an active verb that string receives the value 50. If the verb is the last string before the end of the sentence or before a clause initiator, e.g. "to", a place-holder is inserted for the object Aa[Ø], and this place-holder is also assigned a value of 50. This place-holder will subsequently be replaced by one of the objects from the text. If, on the other hand, there is an unidentified string before an active verb this string will be coded 30. This means that by this point all the agents will have been coded, since I have already inserted place-holders for the agent with the designation [Ø]aO which will also be coded 30. This place holder—or dummy agent—will subsequently be replaced, supplemented, by one of the agents from the text.

Process coding also involves assigning the same value to both prepositions and strings that follow them. This is the reason that certain objects are also coded 70 or 80.<sup>1</sup>

What now happens is that the dummy variables or place-holders which have remained undefined agents up to this stage will be exchanged for agents known from the text.<sup>2</sup> For this to be done, one must have a clear idea of where the boundaries lie between each conceptual sentence; these are marked with the term *block*. A distinction is made between a- and p-blocks, i.e. between conceptual clauses containing an active and a passive verb, since this is of significance for locating both the agent and the object, a point which we have already noted above. According to this approach, the graphic sentence above contains 12 a-blocks, i.e. the number of blocks is equal to the number of conceptual sentences of complete AaO-units:

- Block A1: Men som(01) jag(30) började(40a) år 1865(50)  
*But when(01) I (30) began(40a) in the year 1865(50)*
- Block A2: att (01) [Ø]aO(30) läsa (40a) Missionstidningen(50)  
*to (01) [Ø]aO(30) read (40a) the Mission paper(50)*
- Block A3: [att](01), [Ø]aO(30) blev(40a) det mig bekant hedningarnas nöd(50)  
*to(01), [Ø]aO(30) became(40a) // aware of the neediness of the pagans (50)*
- Block A4: och(01) jag(30) kände(40a) mig genast(50)  
*and(01) I(30) felt(40a) myself immediately(50)*
- Block A5: [att] (01) [Ø]aO(30) manad (40a) Aa[Ø](50)  
*[to] (01) [Ø]aO(30) challenged (40a) Aa[Ø](50)*
- Block A6: att(01) [Ø]aO(30) tala(40a) med dem(70)  
*to(01) [Ø]aO(30) speak(40a) with them(70)*
- Block A7: om vad(01) Jesus(30) gjort (40a) för dem(80)  
*about what(01) Jesus(30) had done (40a) for them(80)*
- Block A8: men(01) jag(30) som(01) var(40a) olärd och tillika en gosse(50)  
*however (01) I who (30) was(40a) unlearned and besides only a lad(50)*
- Block A9: ,(01) hur(20) [Ø]aO(30) skulle (40a) jag(50)  
*,(01) how(20) [Ø]aO(30) could (40a) I possibly(50)*
- Block A10: [att](01) [Ø]aO(30) kunna(40a) Aa[Ø]50  
*[to](01) [Ø]aO(30) be able(40a) Aa[Ø]50*
- Block A11: [att](01) [Ø]aO(30) få (40a) det(50)  
*[to](01) [Ø]aO(30) do (40a) this(50)*
- Block A12: ,(01) det(30) visste(40a) jag icke(50)  
*,(01) this(30) did know(40a) I not(50)*

Supplementation begins by noting which block the agent and the object are taken from under the column supplementation in the coding chart. The system of rules dictates that the process of supplementation should begin with the agent component [Ø]aO, so that the object component Aa[Ø] can then be dealt with. In block A2 it is difficult to determine who the agent is. He, she or it must be extracted from some other *locus* in the text. According to rule

<sup>1</sup> See rules 18-45.

<sup>2</sup> For supplementation see rules 48-67.



59 which states that if [Ø]aO initiates a clause, i.e. is preceded by the code 01, which it does in the case of the clause under examination, the reference number from the previous block is to be supplemented with the code 30. Accordingly I enter A1,30 under the column "supplementation". The word corresponding to 30 in block A1 is, of course, "I" so this "I" is entered in the "text" column. The same rule applies to block A3 where the dummy agent is to be replaced by the agent in block A2, which is the agent in block A1,30, i.e. "I". The same procedure is also applicable to blocks A5 and A6. The agent in block A9, however, is different. Here one must provide the undefined agent (X) as the supplementation along with the string which precedes the agent, i.e. "how". It is this agent as well who appears in the two subsequent blocks. In the coding chart above the agent variable "this" has also been supplemented with reference to the preceding block, which is necessary in order to grasp what "this" stands for.

At this point dummy variables which function as place-holders for the object Aa[Ø] are to be supplemented. Instead of going forward through the text, I proceed backwards from the conclusion to the beginning. The first dummy object is thus to be found in block A10. Rule 54 states that if Aa[Ø] is followed by a clause initiator within the A-block, which is in fact the case here, then the reference number to the following block, i.e. A11 is to be supplemented. In this case I will supplement with both the agent+object in A11, which together express the agent's conceptualization of the object about which the agent is speaking. This means that I supplement with the text string "x+how+this". The next dummy object is to be found in block A5. Here the same rule as was used just previously applies; the object is taken from block A6 and is attached to the agent in this block, in order to retain the agent's conceptualization of the object. In concrete terms, this means that I supplement with "I+with them".

The 12 blocks can now be presented in the following manner:

- Block A1: Men som(01) jag(30) började(40a) år 1865(50)  
*But when(01) I(30) began(40a) in the year 1865(50)*
- Block A2: att (01) jag(30) läsa (40a) Missionstidningen(50)  
*to (01) I(30) read (40a) the Mission paper(50)*
- Block A3: [att](01), jag(30) blev(40a) det mig bekant hedningarnas nöd(50)  
*[to](01), I(30) became(40a) aware of the neediness of the pagens(50)*
- Block A4: och(01) jag(30) kände(40a) mig genast(50)  
*and(01) I(30) felt(40a) myself immediately(50)*
- Block A5: [att] (01) jag(30) manad (40a) jag+med dem(50)  
*[to] (01) I(30) challenged (40a) I+with them(50)*
- Block A6: att(01) jag(30) tala(40a) med dem(70)  
*to(01) I(30) speak(40a) with them(70)*
- Block A7: om vad(01) Jesus(30) gjort (40a) för dem(80)  
*about what(01) Jesus(30) had done (40a) for them(80)*
- Block A8: men(01) jag(30) som(01) var(40a) olärd och tillika en gosse(50)  
*however (01) I(30) who(01) was(40a) unlearned and besides only a lad(50)*
- Block A9: , (01) hur(20) x+hur(30) skulle (40a) jag(50)  
*, (01) how(20) x+how(30) could (40a) I possibly(50)*
- Block A10: [att](01) x+hur(30) kunna(40a) x+hur+det(50)  
*[to](01) x+how(30) be able(40a) x+how+this(50)*
- Block A11: [att](01) x+hur(30) få(40a) det(50)  
*[to](01) x+how(30) do(40a) this(50)*
- Block A12: ,(01) x+hur+det(30) visste(40a) jag icke(50)  
*,(01) x+how+this(30) did know(40a) I not(50)*



When the text is coded in the manner outlined above, the block identities and the text strings which have the codes 30, 40, 50, 60, 70, 80, i.e. the components of the AaO-paradigm, are fed into a computer and the text strings are then subjected to a cluster analysis.

For block A1 the following textstrings are the basic data for the cluster analysis:

30: jag (I)  
40: började (began)  
50: år 1865 (in the year 1865)

For block A2 the textstrings are:

30: jag (I)  
40: läsa (read)  
50: Missionstidningen (the Mission paper)

In block A3 the input consists of:

30: jag (I)  
40: blev (became)  
50: det mig bekant hedningarnas nöd (aware of the neediness of the pagens)

The following strings were derived from block A4:

30: jag (I)  
40: kände (felt)  
50: mig genast (myself immediately)

Block A5 consists of the strings:

30: jag (I)  
40: manad (challenged)  
50: jag+med dem (I+with them)

The following strings were derived from block A6:

30: jag (I)  
40: tala (speak)  
70: med dem (with them)

From block A7:

30: Jesus (Jesus)  
40: gjort (had done)  
80: för dem (for them)

Block A8 contributes the strings:

30: jag (I)  
40: var (was)  
50: olärd och tillika en gosse (unlearned and besides only a lad)



From block A9 the strings:

30: x+hur (x+how)  
40: skulle (could)  
50: jag (I)

were derived and block A10 yields the following strings:

30: x+hur (x+how)  
40: kunna (be able)  
50: x+hur+det (x+how+this)

Block A11 yields the following strings:

30: x+hur (x+how)  
40: få (do)  
50: det (this)

And from block A12 come the following strings:

30: x+hur+det (x+how+this)  
40: visste (did know)  
50: jag icke (I not)

Each block, accordingly, forms an AaO-unit. It is now clear that the verb binds the agent and the object to each other. It is also evident that the method, by means of the process of supplementation, is capable of connecting the proper agent to the appropriate object. Moreover the method has cast into relief the three different ways in which the author relates (the author's points of view) to different objects. The most common is the "50-relation" which expresses immediacy of relationship. The other is the "70-relation" which is found in block A6 and this sort of relation that intimates one sees the object as a means, while the "80-relation" in block A7 suggests a relation to the object implying that the object is to be found well outside of the individual's own boundaries.

From these text strings different matrices are then generated. The first of these is the one which gives the "figure" of the text. In the matrix which is the basis for the text's figure, the unique 50-strings (i.e. the objects) are represented in the horizontal lines while the unique 30-strings (i.e. the agents) are to be found in the columns. Thus that which is generated is a 50/30-matrix. In connection with the sentence coded above, the matrix has the following appearance:



The 50/30 matrix:

50- strings	30- strings		
	jag (I)	x+hur (x+how)	x+hur+det (x+how+this)
år 1865 (in the year 1865)	1		
Missionstidningen (the Mission paper)	1		
det mig bekant hedningarnas nöd (aware of the neediness of the pagens)	1		
mig genast (myself immediately)	1		
jag+med dem (I+with them)	1		
olärd och tillika en gosse (unlearned and besides only a lad)	1		
jag (I)		1	
x+hur+det (x+how+this)		1	
det (this)		1	
jag icke (I not)			1

From this 50/30 matrix it is evident that the agent, "I"—i.e. the 30-strings—ties itself to six 50-strings. The agent "x+how" is connected to three 50-strings while the agent "x+how+it" is joined to (50-) the object-string "I not".

Among the sentences coded above, two object-strings are also to be found. One of these was assigned a value of 70 i.e. the string "with them" in block A6, while the other is given the value 80, i.e. the string "for them" in block A7. In addition, these are placed in their respective matrices where the one becomes a 70/30-matrix and the other a 80/30 matrix.

The 70/30-matrix:

70- strings	30- strings	
	jag (I)	
med dem (with them)	1	



The 80/30-matrix:

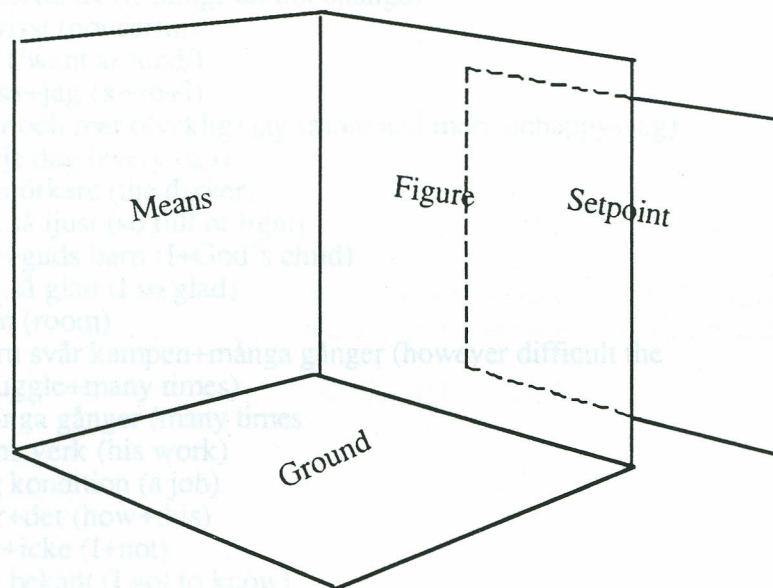
80- strings	30- strings Jesus
för dem (for them)	1

### Presentation of the structure of the text

After having coded the text according to the rules of Perspectival Text Analysis and performed a cluster analysis and elucidated the structure of the text, some kind of result must be clearly laid out. The Bierschenks have chosen to illustrate the text visually as a cube,<sup>1</sup> whose sides represent the different levels in the text. The text's *figure* (i.e. its 50-objects) is represented by the backmost surface of cube. The base or bottom of the cube represents the text's *ground* (i.e. its 60-objects) and one side represents the text's *means*. A field representing the text's *setpoint* (i.e. its 80-objects) is placed external to the cube.

As is clear from the sketch below, the elements presented thus far do not make up a complete cube. I will deal with remaining three (four) planes below when I take up the discussion of the text's perspective.

Figure 1. PTA's graphical presentation of the structure of a text.



### Carlsson's application

The coding process described above has been applied to T.E. Carlsson's application for admission as a student—which was granted—at the Evangelical National Foundation's Missionary training school in 1870. This coding<sup>2</sup> has provided a number of matrices which formed the groundwork for cluster analyses. The first of these matrices is the 50/30 matrix with 131 50-lines, i.e. the number of unique objects, and 63 columns or unique agents. The pur-

<sup>1</sup> See, for example, Bierschenk & Bierschenk 1987 p. 29.

<sup>2</sup> The work of coding has been done by Inger Bierschenk.



pose of this cluster analysis is to discover the structure of the text, i.e. how the various AaO-units are attached to each other. The cluster analysis yielded 16 clusters of 50-strings and these clusters form the text's figure, since it is 50-objects which are treated at this stage of analysis, i.e. the parts of Carlsson's text which provide the general framework for the subject of his application.

### The text's "figure"

Along the perimeter of Figure 2 (see page 24) there are 16 dots, which symbolize the conglomerate of 50-strings derived from the cluster analysis. One of the tasks which should be carried out now is to present the various strings in their respective clusters as well as providing them with a summarizing designation.

Cluster number one contains the following text strings. In brackets, a translation is given:

3. lantbrukare (farmer)
6. han död 5 år senare (he died five years thereafter)
10. x+så+jag i några år (x+so+I for several years)
124. blott en (only a)
18. dem högt (them aloud)
22. lycklig (happy)
23. icke jag (not me)
30. annorlunda (if things do not change)
31. ej visst (not certin)
34. sig (/went around/)
42. x+så+jag (x+so+I)
45. mer och mer olycklig+jag (more and more unhappy+jag)
57. varje dag (every day)
59. ju mörkare (the darker)
79. det så ljust (so full of light)
82. jag+guds barn (I+God's child)
84. jag så glad (I so glad)
85. rum (room)
89. huru svår kampen+många gånger (however difficult the struggle+many times)
90. många gånger (many times)
92. hans verk (his work)
95. jag kondition (a job)
110. hur+det (how+this)
111. jag+icke (I+not)
112. jag bekant (I got to know)
7. jag hemma (I at home)
86. det bittrare erfarenheter (more difficult experiences)
25. x+utan du+på nytt (x+unless you+again)
26. du icke (you cannot)
28. i mitt arbete (in my work)
29. jag 20 år gammal (I 20 years old)
36. jag lika som förut (I /was/ like before)
37. andra dagen+m m syndigt (the next day+etc.sinfully)
63. din överträdelse (your sins)
64. dina synder intet ihåg (remember your sins no more)
65. jag det+genast upp ljus för min själ (I this+a light dawned immediately upon my soul)
66. genast upp ljus (a light dawned immediately)



- 67. som syndabördan (as the burden of sin)
- 68. jag det+genast ljus upp för min själ+på jorden(I this+a light dawned immediately upon my soul+on the ground)
- 87. Herren+mig (Lord+me)
- 88. icke+huru svår kampen+många gånger (not+however difficult the struggle+many times)
- 93. han+det (he+it)
- 127. han+mig i sin tjänst (he+me into his service)
- 125. det någorlunda stilla (things rather undisturbed)
- 131. snart+det någorlunda stilla tills i vinter före jul (quickley+things rather undisturbed until the wintertime, before Christmas)

As can be seen from the above, this cluster includes 45 50-lines, which, at first glance, do not appear to have much in common. A study of the clustering process, which is not presented in detail here, clearly demonstrates that the strings from 3 to 82, inclusive, form a cluster. Then 84-112, inclusive, form a bunch of their own. What happens next is that these two groups of strings come together, after which the rest of the strings in the cluster are added, two at a time. As a result it can be said that cluster 1 consists of 12 sub-clusters and it is thus reasonable to try to provide a designation for this cluster which takes into account the way in which the clustering process has constructed it.

In the first bunch of strings, 3-82, inclusive, Carlsson relates how he is unhappy and different, that he sees his situation as bleak while at the same time he has a vision of the happy life, because he sees himself as a child of God. The fact that Carlsson comprehends this experience of bleakness and happiness as problematic is seen in this cluster's second grouping of strings, i.e. 84-112. In the following strings Carlsson's experience continues to swing back and forth between light and darkness, though tranquil periods are also mentioned. Consequently, the 45 text strings can, for the most part, be related to two areas; in the one it is a matter of events which he views as negative while the other deals with various aspect of experience related to Carlsson's salvation experience, which he sees positively. However, these latter experiences are also coupled to thoughts concerning his insecurity about the permanence of his salvation experience. Taken together, I maintain that in all of these text strings Carlsson conveys general information about his *life-situation*.

Cluster two is not particularly large. It contains only two strings:

- 40. dem (them)
- 41. hem (home)

which refer to the fact that Carlsson on one occasion leaves his friends in order to go home. One term for what Carlsson expresses here is *loneliness*.

The third cluster includes the three following strings:

- 99. ofta tankar (often thoughts)
- 100. där+jag till den 28 april 1870+något för Guds rike, mer än inom verkstaden (where+I until April 28 1870+something for the kingdom of God—something more than I was doing at the shop)
- 101. något (something)

In these three lines Carlsson asserts that he wants to do something more with his life than work at a as a blacksmith. What he expresses here can be given the designation as a desire for an *alternative*.



Cluster four contains the following strings:

- 74. blodröda (scarlet)
- 76. snövit (white as snow)
- 75. de dock (they surley)
- 77. såsom rosenfärg (red as crimson)
- 78. som en ull (surely be as wool)

which constitute Carlsson's metaphorical description of his *salvation*.

In the fifth cluster the following text strings are found:

- 38. hela november (the whole of November)
- 39. ute (out)
- 60. det en afton (one evening)
- 91. dock Herren (certainly the Lord)

These cluster together directly, two of them provide temporal information (38, 60) one spatial information and one text string refers to God (91). At this point Carlsson is likely expressing his concern that time was passing without his having experienced salvation. However, then something above and beyond the commonplace occurs, something which the Lord will preserve him in, i.e. Carlsson here expresses *confidence*.

In cluster six the following strings are included:

- 19. och alltsammans (but this was the whole of it)
- 27. min erfarenhet (my experience)
- 103. jag stilla (I remained inactive)
- 102. detta+jag stilla (this+I remained inactive)

Given that the first three strings cluster together and are then attached to the fourth, demonstrates that Carlsson's salvation experience leads to a desire to act. However he does nothing, but remains inactive. Taken as a whole, this suggests that Carlsson here describes *incapability*.

Cluster 7 is composed of the following five strings:

- 11. mina föräldrar ej+bekantskap med Jesu som deras frälsare (my parents not+made acquaintance with Jesus as their Saviour)
- 12. bekantskap (acquaintance)
- 13. de ej heller (they not either)
- 14. sina barn (their children)
- 15. honom (him)

which all cluster immediately together, referring to Carlsson's experience of *unchrist-likeness*.

The eighth cluster consists of the strings:

- 80. jag nu+alla mina synder+i Jesu blod (I now+all of my sins+in Jesus' blood)
- 81. alla mina synder+i Jesu blod (all of my sins+in Jesus's blood)
- 128. jag nu+mig därtill (I now+myself to that end)
- 129. mig därtill (myself to that end)



130. mig undan (myself away)

which also cluster together immediately and, in my view, refer to some form of *submission*.

Cluster nine contains the string:

24. det (it)

This "it" refers to the sentence: "Unless you are born again you cannot come into the kingdom of God" and in my view "it" here for Carlsson stands for a *demand*.

Cluster ten contains the strings:

- 4. jag+ett år gammal till Fågelöra (I+one year old to Fågelöra)
- 20. sedan (then)
- 97. betjänt (servant)
- 98. plats (position)
- 120. då (then)
- 121. stilla (not to /do/<sup>1</sup> anything)
- 94. där (there)
- 119. svårt (hard)

Here the strings 4-121 are first brought together, which can be taken as an indication that Carlsson is relating something about the places and situations in which he has experienced peace and tranquillity. However, when the two further strings are attached, he views this tranquillity as somewhat problematic. One of the concepts which Carlsson perhaps expresses here is that he has lived a life characterized by *evasion*.

In the next cluster, the eleventh, strings 53 and 54 are the first to clump together; these relate contact with the divine and are strengthened when the next bunch of strings, i.e. 72-126 is appended to the first two strings. The last two strings, i.e. 113 and 114, perhaps suggest that Carlsson thinks that one really ought to come to know God as a child. I have simply given this cluster the title *striving for contact with God*.

- 53. nyårsdagen 1864+jag Herren (New Year's Day 1864+I the Lord)
- 54. jag Herren (I the Lord)
- 72. Herrens ande (the Lord's Spirit)
- 73. x+om dina synder+blodröda (x+though your sins+as scarlet)
- 96. jag mitt yrke (I my profession)
- 116. jag glad (me happy)
- 117. Guds ord (God's word)
- 126. det igen (it again)
- 113. x+då+gossar (x+and+young men)
- 114. gossar (young men)

<sup>1</sup> Here is a case where the English translation and the Swedish text differ in a way which is not anticipated by the PTA-method. In Swedish the verb "do" does not occur, and the PTA method does not collocate the verbs in the same strings as the objects.



Cluster number twelve contains the following strings:

1. x+den 21 oktober 1843 i Acklinge församling av Skaraborgs län  
(x+the 21st of October, 1843 in the Acklinge parish of Skaraborg county)
2. den 21 oktober 1843 (the 21st of October)
50. det bara (it only)
52. förlåtelse, omöjligt (forgiveness, impossible)
62. jag sent på aftonen+hem (I late in the evening+home)
118. jag nu den ena gången efter den andra+något för min själ av det  
(I but time after time+anything for my soul out what was said)
49. x+jag (x+I)
51. icke (not)

In these text strings Carlsson provides information about the timing of events as well as a description of an instinctive feeling that he could not procure forgiveness for his sins (50, 51, 52). However, Carlsson still strives for forgiveness (118), which indicates that he is not entirely convinced that God has forsaken him. Thus one can sum up the content of this cluster with the term *doubt*.

Cluster 13 includes the following 26 text strings:

5. ett år gammal (one year old)
16. jag+mig psalmverser utantill (I+Psalm verses by heart)
17. mig psalmverser utantill (myself hymns by heart)
21. någon kristen (a christian)
32. jag+20 år till (I+20 years more)
33. 20 år till (20 years more)
35. icke annorlunda (unchanged)
43. jag+förskräckligt ond och syndig jag+mer och mer olycklig+jag  
(I+horribly evil and sinful I+more and more unhappy+I)
44. förskräckligt ond och syndig jag+mer och mer olycklig+jag  
(horribly evil and sinful I+more and more unhappy+I)
48. jag+X+jag (I+x+I)
55. jag+tills jag (I+until)
56. jag+syndernas förlåtelse (I+the forgiveness of sins)
58. ju längre det+ju mörkare (the longer it+the darker)
61. till en broder (to a "brother")
69. många steg förrän synden (many steps before sin)
70. framme (at hand)
71. jag+mig i tvivel (I+me into doubt.)
83. Guds barn (God's child)
104. år 1865 (in the year 1865)
105. Missionstidningen (the Mission paper)
106. det mig bekant hedningarnas nöd (I /became/ aware of the neediness of the pagans)
107. mig genast (myself immediately)
108. jag+med dem (I+them)
109. olärd, och tillika en gosse (unlearned, and besides only a lad)
122. jag+jag gott för egen del (I+I quite well on my own)
123. jag gott (I quite well)

All 26 strings in this cluster cohere immediately. What one notices is that many of the strings contain the pronoun "I". Carlsson is consequently speaking about himself at this



point. Thus he is telling us that he has acquired a certain amount of knowledge of Christianity (16, 17). He is also conscious of the fact that he does not want to live the life of the unsaved 20 more years (32, 33) and he also envies Christians (21). Thus he knows what it means to be a Christian. Carlsson also knows himself (35, 43, 44), and strives for the forgiveness of sins (48, 55, 56). His consciousness of his sin increases (58), but his instincts about the difficulty of being preserved in that forgiveness also increase (69, 70, 71). Certainly Carlsson's belief that his sins were forgiven grew in depth (83). By reading the mission paper he came to know of the "neediness of the the pagans" (104, 105, 106), which he wished to address in some way (107, 108). Nevertheless, he realizes that he lacks knowledge (109). Taken together, this indicates that Carlsson possesses a certain measure of *awareness*, both of himself and of others.

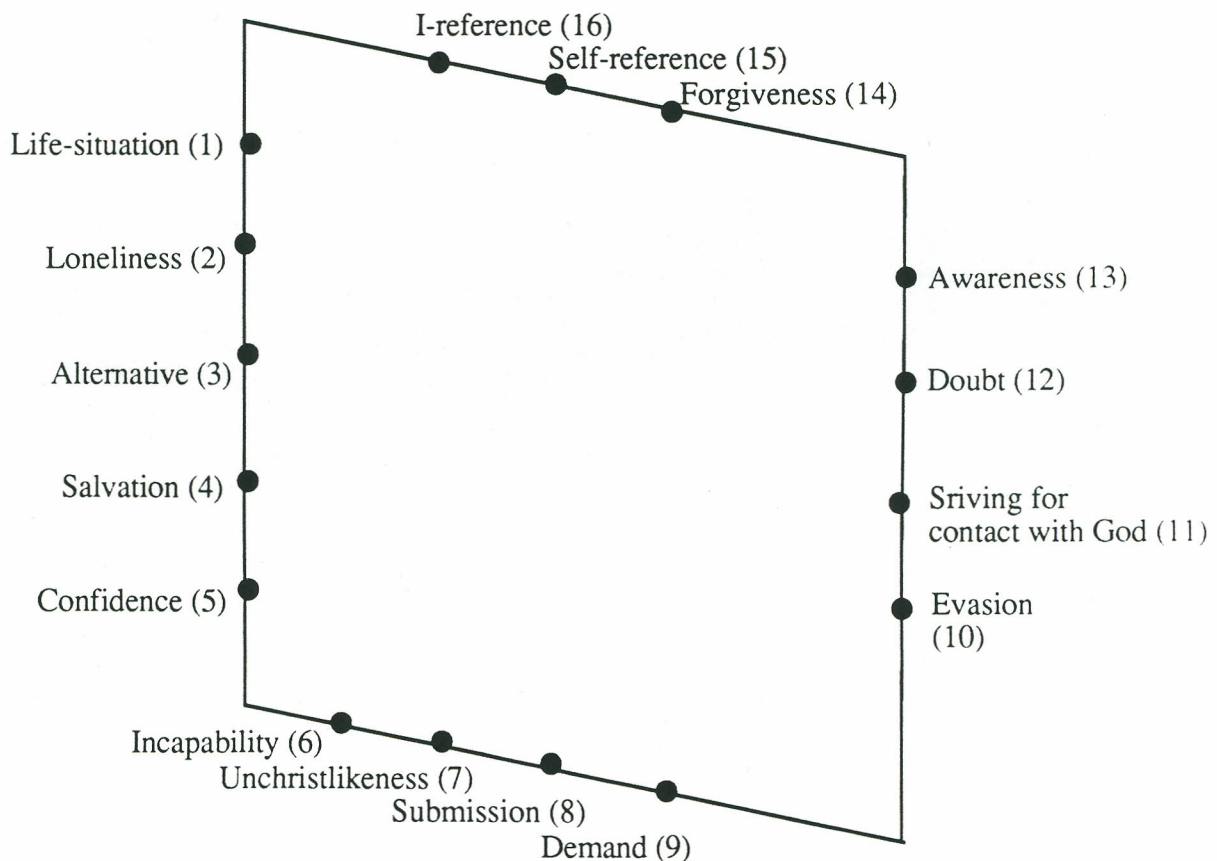
Cluster 14 consists of a mere 2 lines

- 46. jag aldrig+förlåtelse (I never+forgiven)
- 47. förlåtelse (forgiven)

and it is quite probable that here the concept of *forgiveness* is central for Carlsson.

Cluster 15, like cluster 16, is one word long. These are "mig" (me) (9) and "jag" (I) (8), respectively. In this case, I maintain that "me" express Carlsson's *self-reference*, while "I" express Carlsson's *I-reference*.

Figure 2. Illustration of the text's figure.





Of course it is true that cluster analysis does not merely gather together the strings which belong in the various clusters—which in the above figure is represented by the dots on the rectangle's outer edge—rather, it shows how the various clusters are connected to each other. Figure 3 provides a picture of both how the different strings are clustered together as well as how the clusters are connected to each other.



Figure 3. Hierarchical clustering of the data. The dendrogram on the left shows the clustering of the data points, and the matrix on the right shows the relationships between the data points.



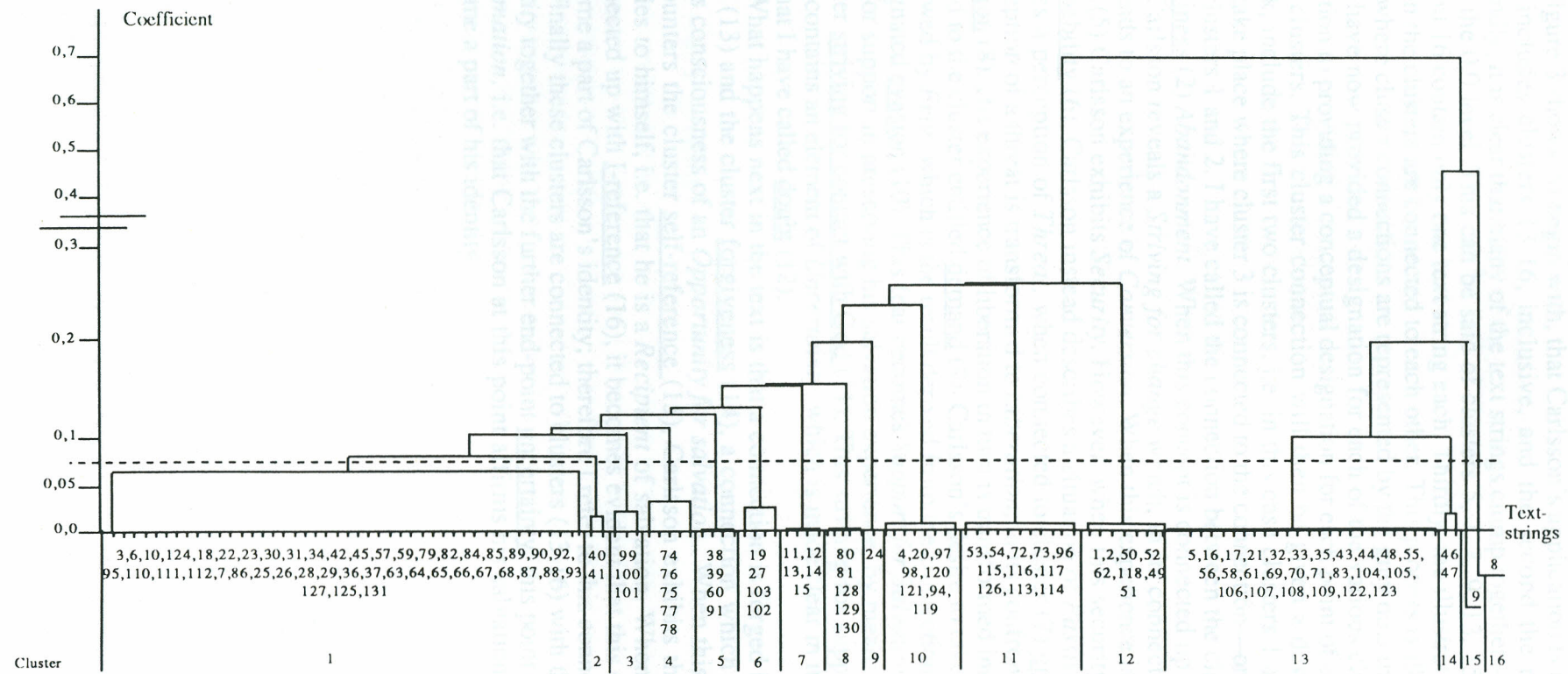


Figure 3. Grafic presentation of how the strings in the 50/30-matrix clusters and how these clusters are connected to each other according to Clustan, Ward's method.



Figure 3 shows, to begin with, that Carlsson's application is composed of two parts, the first includes clusters 13-16, inclusive, and the second the remainder of the clusters. Secondly, it is clear that many of the text strings clump together—so to speak—immediately or at the 0,0 level. This can be said of clusters 5, 7, 8, 9, 13, 15 and 16, where clusters 9, 15 and 16 contain only one text string each. Thirdly, the illustration also shows the order in which the clusters are connected to each other. This process is illustrated in Figure 4 (see p. 28), where cluster connections are represented by the grey dots inside the figure.

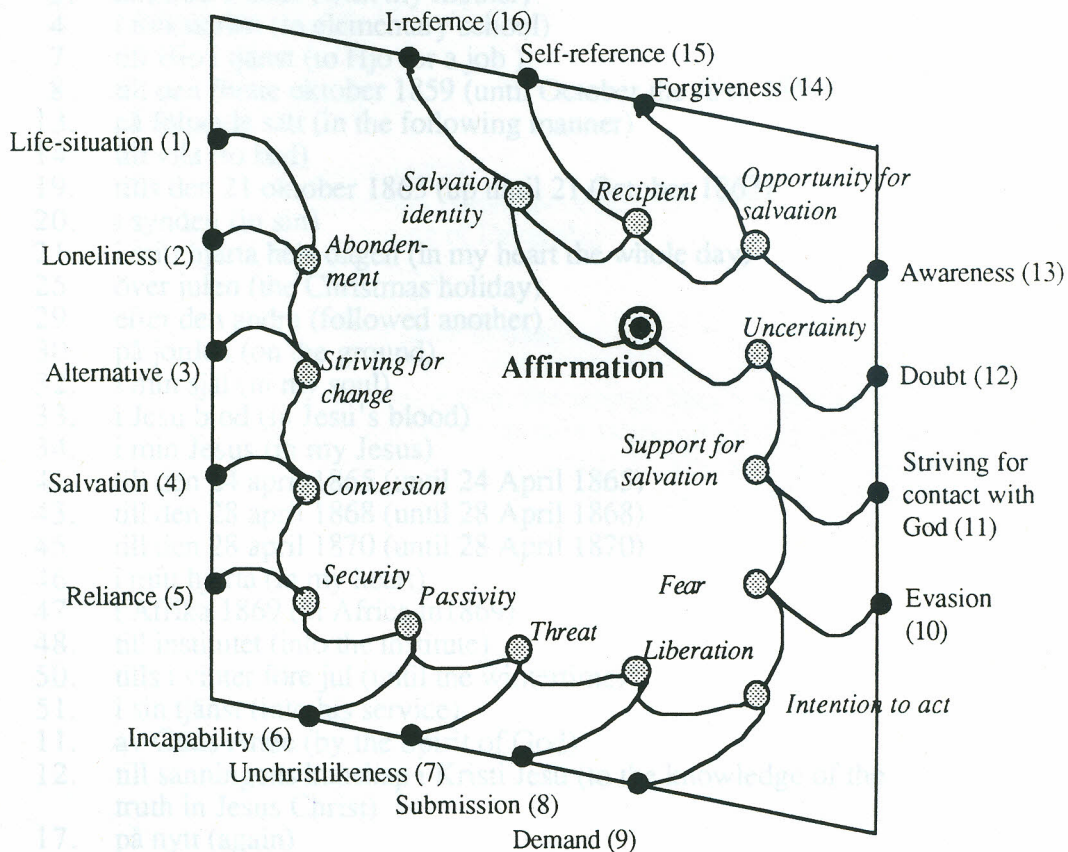
I have now provided a designation for each of the various clusters, I shall now turn my attention to providing a conceptual designation for each point of connection between the various clusters. This cluster connection will then be given a designation which will, so to speak, include the first two clusters, i.e. in this case clusters 1 and 2. The next connection will take place where cluster 3 is connected to the connection—or the concept—which includes clusters 1 and 2. I have called the connection between the clusters life-situation (1) and loneliness (2) *Abandonment*. When this concept is connected up with the cluster alternative (3), Carlsson reveals a *Striving for change* which, in its connection to the cluster salvation (4) leads to an experience of *Conversion*. When this experience is coupled to the cluster reliance (5) Carlsson exhibits *Security*. However, when this security meets up with the cluster incapability (6), Carlsson instead describes a situation of *Passivity*. This passivity then becomes a perception of *Threat*, when connected to cluster (7) unchristlikeness. Carlsson's perception of a threat is transformed to *Liberation*, in its confrontation with the cluster submission (8). His experience of liberation in turn is transformed into a *Intention to act* when it is tied to the cluster entitled demand (9). Carlsson's desire to take action is, in the meantime, followed by *Fear*, which is the result derived from the connection with the cluster that I have designated evasion (10). This fear becomes *Support for Salvation*, i.e. that Carlsson is looking for support in preserving his salvation experience, by means of the connection with the cluster striving for contact with God (11). This striving for support for salvation, however, also contains an element of *Uncertainty*, which is made clear in its connection with the cluster that I have called doubt (12).

What happens next in the text is that a connection is forged between the cluster awareness (13) and the cluster forgiveness (14), a connection which I believe expresses Carlsson's consciousness of an *Opportunity for salvation*. When this *Opportunity for salvation* encounters the cluster self-reference (15), Carlsson exhibits the understanding which he applies to himself, i.e. that he is a *Recipient* of salvation. When reception is subsequently connected up with I-reference (16), it becomes evident that this experience of salvation has become a part of Carlsson's identity; therefore I refer to this connection as *Salvation identity*.

Finally these clusters are connected to clusters (13-16) with the terminal point *Salvation identity* together with the further end-point uncertainty; this point of connection is designated *Affirmation*, i.e. that Carlsson at this point affirms his salvation experience and that it has become a part of his identity.



Figure 4. Cluster connections in the text's figure



### The text's ground

As was noted above, PTA sorts out which type of relationship the producer of the text, through his "text-agents", has to to the objects which are presented in the text, with the aid of the preposition that is attached to the object. When it comes to the text's *ground*, PTA gives prominence to the fact that we human beings connect our observations to our notion of what things constitute real phenomena. Distinguishing between the text's figure and its ground, i.e. the reality which the text's figure—so to speak—stands upon, creates the possibility for study of what the author sees as the ground for the remainder of his statements.<sup>1</sup>

Ground is expressed by the objects which have been assigned a value of 60 on the basis of being attached to a particular type of preposition. Among the "Ground"-prepositions the following may be mentioned: 'på' (on), 'bland' (among), 'till' (to), 'i' (in), 'av' (of), 'om' (about) and 'från' (from). The cluster analysis of Carlsson's application identified four clusters.<sup>2</sup> The first contains the following unique 60-strings:

1. i Acklinge församling av Skaraborgs län (in the Acklinge parish of Skaraborg county)

<sup>1</sup> Bierschenk & Bierschenk 1985 p. 15.

<sup>2</sup> The number of clusters was determined to be 4 by a t-test which was generated by the cluster analysis of ESS (= Error Sum of Squares) according to Ward's method. The significance of the t-test showed a break between 4 and 5 clusters respectively.



6. till min första nattvardsgång (for my first communion)
26. från hjärtat du (in my heart you)
3. hos min moder (with my mother)
4. i folkskolan (to elementary school)
7. till Hjo i tjänst (to Hjo for a job )
8. till den förste oktober 1859 (until October the first, 1859)
13. på följande sätt (in the following manner)
14. till vila (to bed)
19. tills den 21 oktober 1863 (up until 21 October 1863)
20. i synden (in sin)
21. i mitt hjärta hela dagen (in my heart the whole day)
25. över julen (the Christmas holiday)
29. efter den andra (followed another)
30. på jorden (on the ground)
32. i min själ (in my soul)
33. i Jesu blod (in Jesu's blood)
34. i min Jesus (in my Jesus)
41. till den 24 april 1865 (until 24 April 1865)
43. till den 28 april 1868 (until 28 April 1868)
45. till den 28 april 1870 (until 28 April 1870)
46. i mitt hjärta (in my heart)
47. i Afrika 1869 (in Africa in 1869)
48. till institutet (into the institute)
50. tills i vinter före jul (until the wintertime)
51. i sin tjänst (into his service)
11. av Guds Ande (by the Spirit of God)
12. till sanningens kunskap i Kristi Jesu (to the knowledge of the truth in Jesus Christ)
17. på nytt (again)
18. i Guds rike (into the Kingdom of God)
40. hos Östberg (with Östberg)
52. om styrelsen (if the Board)
9. till Gränna (to Gränna)
10. hos Granlund till den 1 maj 1864 (for Granlund until May 1 1864)
44. till justitierådet Carlsson (to Lord Justice Carlsson)

In this cluster strings 1, 6 and 26 are first combined. These strings bear witness to the fact that Carlsson connects his first communion with some kind of inner experience. After this combination strings 3-20 are combined; their contents may be interpreted as Carlsson's expression of his awareness of having lived a sinful life. The next bunch of strings, which are attached to the eight just mentioned, consist of strings 21-41; these mirror Carlsson's concern over the longing of his soul for Jesus. To these strings are then added the strings 43-51. With them something new is brought into the picture, namely Africa and the Missionary training school, which are both connected to his inner self which clearly strives to attain contact with the Spirit of God and to attain a "true knowledge of Jesus Christ", as can be seen from the strings 11 and 12. This desire to be able to count oneself a part of the kingdom of God is deepened by strings 17 and 18. From the next two strings, 40 and 52, it is made clear that he is dependent upon others. After these strings come into the picture, the first three strings are connected to the rest.

Throughout the cluster there are a number of strings which have to do with the times, places and persons associated with Carlsson's employment. This is quite evident from the last three strings of this cluster which form a coherent grouping. That this sort of information is included is not so strange if one takes into consideration the fact that the missionary



training school desired to have such information. Nevertheless, this provision of information regarding time and place can also be regarded as an expression of Carlsson's need to root his experiences in time and space. Thus the designation *rooting* would be appropriate for this cluster.

The second cluster in the ground is:

- 5. i några år (for several years)
- 22. tills jag en söndagsafton i början av december (until one Sunday afternoon at the beginning of December)
- 23. i ett sällskap (with a group)
- 35. intill nu (up to the present)
- 36. vid liv intill sig (living close to him)

In this cluster, as in the following two, the strings bunch together immediately. In this second cluster as well time-related issues are also taken up (5, 22). Here, however, Carlsson also expresses a sense of fellowship or belonging (23). The last two strings (35, 36) refer to Carlsson's understanding that after saving him, God continued to preserve him in his salvation. Overall, I believe that Carlsson is here expressing *reliance*.

The ground's third cluster includes the following strings:

- 15. till den samma lika oförändrad (to the same likewise unchanged)
- 16. i synden efter Djävulens vilja (in sin after the devil's will)
- 38. tills i början av augusti samma år (until the beginning of August of the same year)
- 42. hos general Wrede (with General Wrede)
- 49. i Pietisten (in the Pietist)

In this cluster as well issues of time and place also play a role (38, 42). However, the first two strings (15, 16) reveal that Carlsson sees himself as having been a sinful individual. Clearly he exhibits a high degree of *consciousness of sin* in the here and now, something which may have been inspired by his reading the Pietist.

The ground's fourth cluster consists of the strings:

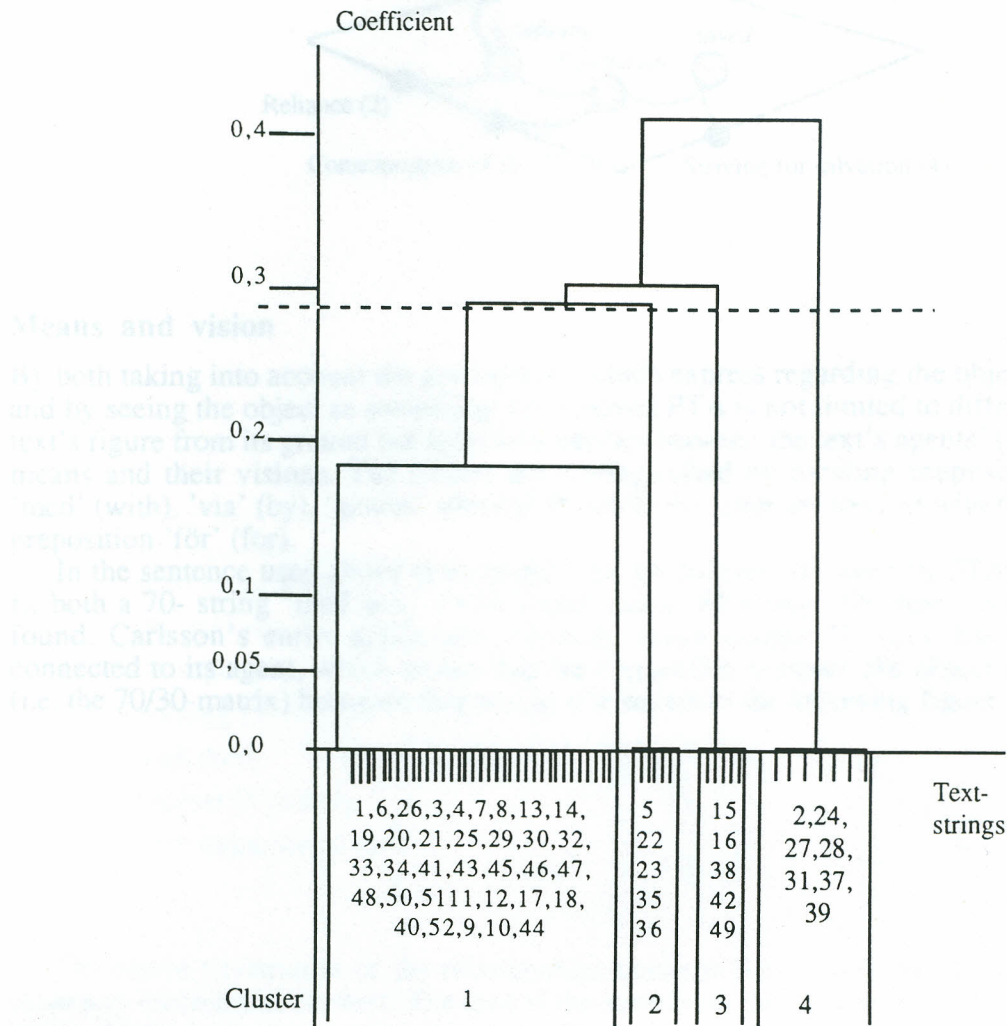
- 2. till Fågelöra (to Fågelöra)
- 24. på gatan (along the street)
- 27. tills jag (until I)
- 28. på syndernas förlåtelse (in the forgiveness of sins)
- 31. i tvivel (into doubt)
- 37. i början av maj till Jönköping (in the beginning of May to Jönköping)
- 39. till Stockholm (to Stockholm)

Here, once again Carlsson's emphasis on place and time appears (2, 24, 37, 39). The remaining strings (27, 28, 31) refer to Carlsson's longing to be able to believe in the forgiveness of sins, an eventuality of which he is somewhat unsure. In spite of this doubt, I would still argue that the designation *striving for salvation* is appropriate here.

These four clusters are connected together in a straightforward way, as the following illustration of the grounds cluster-tree makes clear.

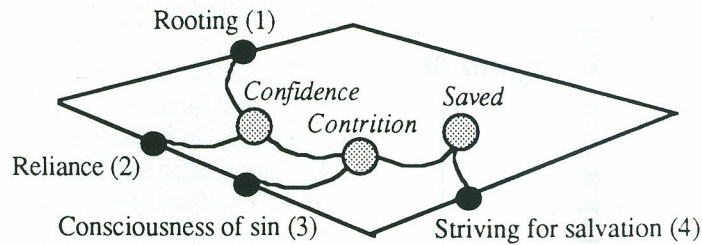


Figur 5 Graphical presentation of the clustering of the 60-strings in the 60/30-matrix and how the clusters interconnect.



First cluster 1 (rooting) connects up with cluster 2 (reliance). I call this connection point *Confidence*. When this *Confidence* is subsequently connected to the third cluster, consciousness of sin, the result is Carlsson's *Contrition*. However, when this experience of *Contrition* is put together with Carlsson's striving for salvation his view of himself as *Saved* appears. Seen as a whole, this means that the ground upon which Carlsson's Figure rests can be illustrated in the following way:

Figure 6. Cluster connections in the text's ground.



### Means and vision

By both taking into account the prepositions which express regarding the object as a means and by seeing the object as something far removed PTA is not limited to differentiating the text's figure from its ground but also distinguishes between the text's agents' (its producers) means and their visions. The former are distinguished by locating prepositions such as 'med' (with), 'via' (by), 'genom' (through)\*, while the latter are located with the help of the preposition 'för' (for).

In the sentence used above to exemplify the procedures followed by PTA (see page.17 f), both a 70- string "med dem" (with them) and an 80-string "för dem" (for them) were found. Carlsson's entire application contains seven unique 70-lines. Each of these is connected to its agent, which means that the connection between the object and the agent (i.e. the 70/30-matrix) becomes diagonal as it is shown in the following figure.

with them  
by the Wasmberg  
with redoubled force

The above illustration of the relationships between the object and the agent does not show any meaningful clusters. The case is the same with the 80-strings in Carlsson's application. In the entire application, 14 unique 80-strings were identified, which indicates that Carlsson possessed a certain ability to visualise phenomena beyond his own person. However, when these 80-strings are connected with an equal number of unique 30-strings (the agents), the clustering procedure still does not yield any meaningful clusters.

### Perspective in PTA

Up until now only the text's various object-levels have been dealt with. But the AaC paradigm also contains an agent function. By extracting this from the text and treating it by means of cluster analysis, one can detect which agents are present in the text. However, this finding is not a short-cut to the text, the important point is instead to determine the agent's perspective upon the text as represented by the objects, i.e. which elements in the figure, ground, means and viewpoint are central to the agent.

The agent's capability of expressing a perspective, already according to the AaC-schemata, upon the fact that in a text the agent has both a drawing and a controlling function. Different agents in a text have different functions and the various agents have produced their



Figure 7. The 70/30-matrix in Carlsson's application

70-strings	30-strings						
	my parents not the next day	x+in the summer of 1867	I that+full of light certain and clear in my soul	I during those days nothing	I	x+then	
with Jesus as their Saviour	1						
etc. sinfully		1					
through me			1				
nothing except for him in my hart				1			
with them					1		
brother Wassberg						1	
with redoubled force							1

The above illustration of the relationships between the object and the agent does not show any meaningful clusters. The case is the same with the 80-strings in Carlsson's application. In the entire application, 14 unique 80-strings were identified, which indicates that Carlsson possessed a certain ability to visualise phenomena beyond his own person. However, when these 80-strings are connected with an equal number of unique 30-strings (i.e. agents), the clustering procedure still does not yield any meaningful clusters.

### Perspective in PTA

Up until now only the text's various object-levels have been dealt with. But the AaO-paradigm also contains an agent function. By extracting this from the text and treating it by means of cluster analysis, one can determine which agents are present in the text. However, this finding is not in itself central. Rather, the important point is instead to determine the agent's perspective upon the reality represented by the object, i.e. which elements in the figure, ground, means and setpoint are central for the agents.

The agents capability of expressing a perspective, depends, according to the Bierschens, upon the fact that in a text the agent has both a directing and a controlling function. Different agents in a text have different functions and the various agents have probably been

<sup>1</sup> Bierschens & Bierschens 1983, p. 10.

<sup>2</sup> Bierschens & Bierschens 1983, p. 11.

<sup>3</sup> For this and the following see Bierschens & Bierschens 1983, p. 12.

chosen by the author of the text in order to express his perspectival shifts in relation to the objects which the agents of the text speak about.<sup>1</sup> The perspectival aspect of this consists precisely in its clarification of which objects the agents of the text, and thereby the author, focus their attention upon.<sup>2</sup>

In order to clearly portray the perspective in the text's figure the 50/30-matrix—in which the 50 strings make up lines and the 30-strings compose columns—is transposed into a 30/50-matrix. As a consequence of this the objects (i.e. the 50-strings) become columns and the agents (i.e. 30-strings) become lines. This transformation implies that one effects a reflection of the 50/30 matrix's diagonal.<sup>3</sup> In the case of the sentence coded above, (see page 8) the 30/50-matrix looks like the following:

30-strings	50-strings							
	in the year 1865	the Mission paper	I aware of the neediness of the pagans myself immediately	I+with them	unlearned and besides only a lad	I	x+how+this	I not
I	1	1	1	1	1			
x+how						1	1	1
x+how+this								1

In addition, this type of matrix was subjected to a cluster analysis in which the text's various agents are collected together in different clusters which are then connected together. After this an investigation into which object clusters correspond to these agent clusters is done, by checking which 50-columns correspond to which 30-lines. How this is done is described in more detail below.

<sup>1</sup> Bierschenk & Bierschenk 1985 p. 8.

<sup>2</sup> Bierschenk & Bierschenk 1984 pp. 3 f.

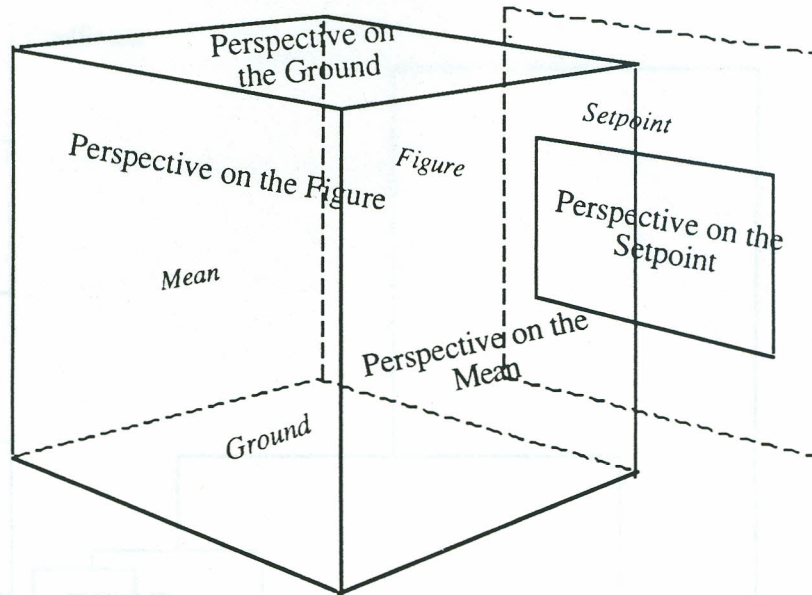
<sup>3</sup> For this and the following see Bierschenk & Bierschenk 1986 c pp. 21 ff.



## Presentation of the text's perspective

The text's perspective must, of course, also be presented and with this the cube becomes complete in the way illustrated by the figure below.

Figure 8. Illustration of perspective representation.



From the above figure, it can be seen that clusters 6 and 7 are first grouped together and then these are linked to cluster 1. After this, cluster 3 is combined with cluster 2 and clusters two are connected to cluster 1. Then these three clusters are combined to cluster 4, and finally these two cluster groups are linked together and finally all the objects mentioned above are connected to cluster 5.

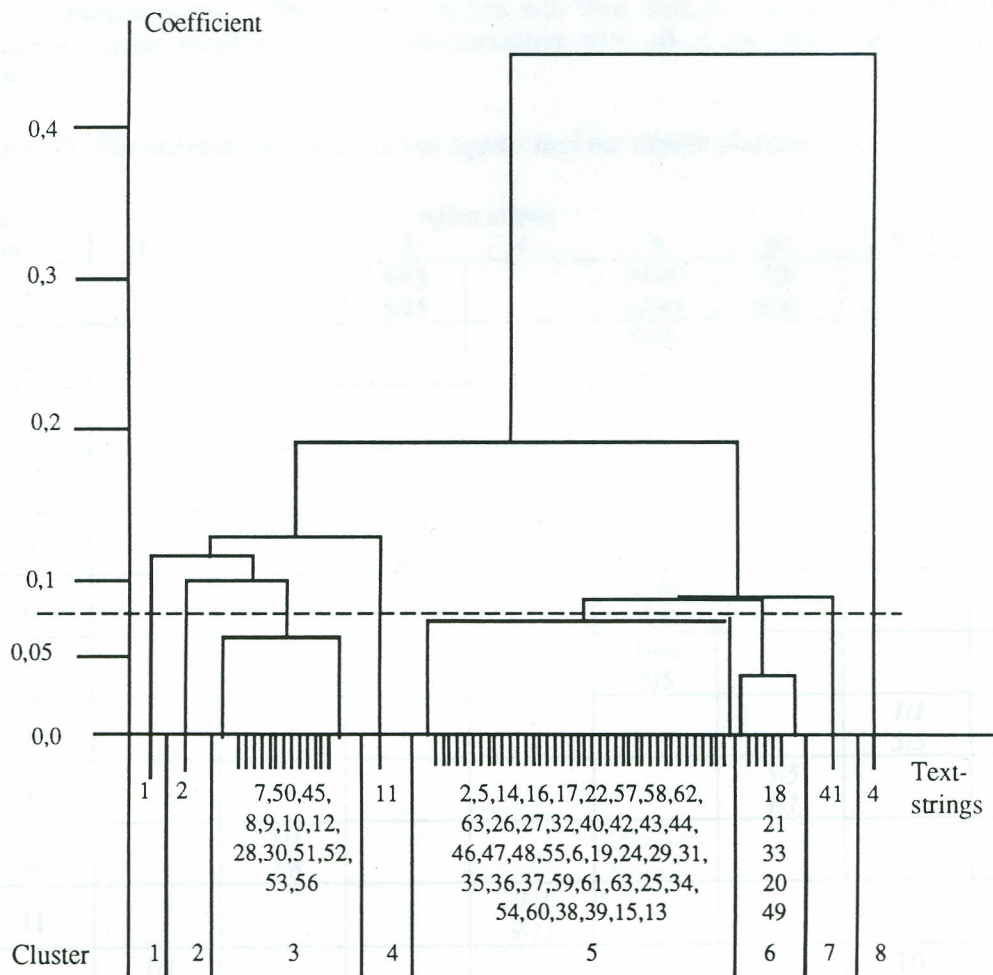
At this point it will be necessary to merge the whole clusters from the text's figure and collect them together in this new, transformed cluster analysis. This is best made by constructing a matrix in which the agent clusters and the object clusters are placed and the corresponding clusters and their strings are placed. Thus one marks the places where the relationships correspond. On account of the large number of object and agent strings in the figure, only a sample is used.

<sup>1</sup> The number of clusters was determined as a 2 degree of freedom which was generated by the text and by using the ESS method according to Ward's method. The significance of the result was found to be significant for 2 and 3 clusters.

### Perspective in the text's figure in Carlsson's application

Transformation and clustering of the 50/30-matrix from Carlsson's application yielded 8 clusters;<sup>1</sup> the process is illustrated in the figure below:

Figure 9. Graphical presentation of the clustering and interconnection of the 30-lines in the 30/50-matrix.



From the above figure, it can be seen that clusters 6 and 5 are first grouped together and then these are linked to cluster 7. After this, cluster 3 is combined with cluster 2 and these two are connected to cluster 1. Then these three clusters are connected to cluster 4, and then these two cluster groups are linked together and finally all the above-mentioned clusters are connected to cluster 8.

At this point it will be necessary to investigate which clusters from the text's figure are collected together in this new, transformed cluster analysis. This is undertaken by constructing a matrix in which the agent clusters and their strings form columns and the object clusters and their strings form lines, then one marks the places where the readings correspond. On account of the large number of object and agent strings in the figure, only a compressed

<sup>1</sup> The number of clusters was determined to be 8 through by a t-test which was generated by cluster analysis using the ESS-value, according to Ward's method. The significance of the t-test showed a clear delimitation between the 8 and 9 clusters.



matrix, in which each cell contains two quotients is shown below. The upper figure displays the number of agent strings, out of those which are included in the agent cluster, which exhibit agreement with one or more of the object strings in an object cluster. The quotient 4/13, accordingly, indicates that from this agent cluster (i.e. agent cluster 3) there are 4 agent strings out of 13 which correspond to the object strings. The lower quotient displays the number of object strings out of those which are included in the object cluster are—so to speak—gathered up by the agent strings. Thus in object cluster 5, there are 5 object strings out of 45 which are of interest. The best possible agreement can be said to obtain when both of these quotients are 1. These two 1-values will then indicate that all of the agent strings in the agent cluster exhibit a total correspondence with all of the object strings in the object cluster.

4  
13

Figure 10. The correlation between the agent- and the object clusters.

Object cluster	Agent cluster							
	1	2	3	4	5	6	7	8
1			4/13 5/45		34/40 34/45	4/6 6/45		
2					2/40 2/2			
3					2/40 3/3			
4					2/40 5/5			
5			1/13 4/4					
6					2/40 4/4			
7					1/40 5/5			
8							1/1 5/5	
9						5/5 1/1		
10		1/1 7/8						
11				1/1 9/11				
12	1/1 8/8						1/1 1/8	
13								1/1 26/26
14								1/1 1/2
15			4/13 1/1			1/5 1/1		
16	1/1 1/1	1/1 1/1	12/13 1/1	1/1 1/1				1/1 1/1

By arranging the material in this way it becomes clear that agent cluster 1 mirrors the entire object cluster 12 and all of object cluster 16. Agent cluster 2 in its entirety mirrors almost all of object cluster 10 as well as the whole of object cluster 16. Nearly all of agent cluster 3 reflects the whole of object cluster 16. All of agent cluster 4 mirrors the entire object cluster 11 and all of the object cluster 16. Almost all of agent cluster 5 mirrors almost all of object cluster 1. The entire agent cluster 6 reflects the whole of object cluster 9. The entire agent

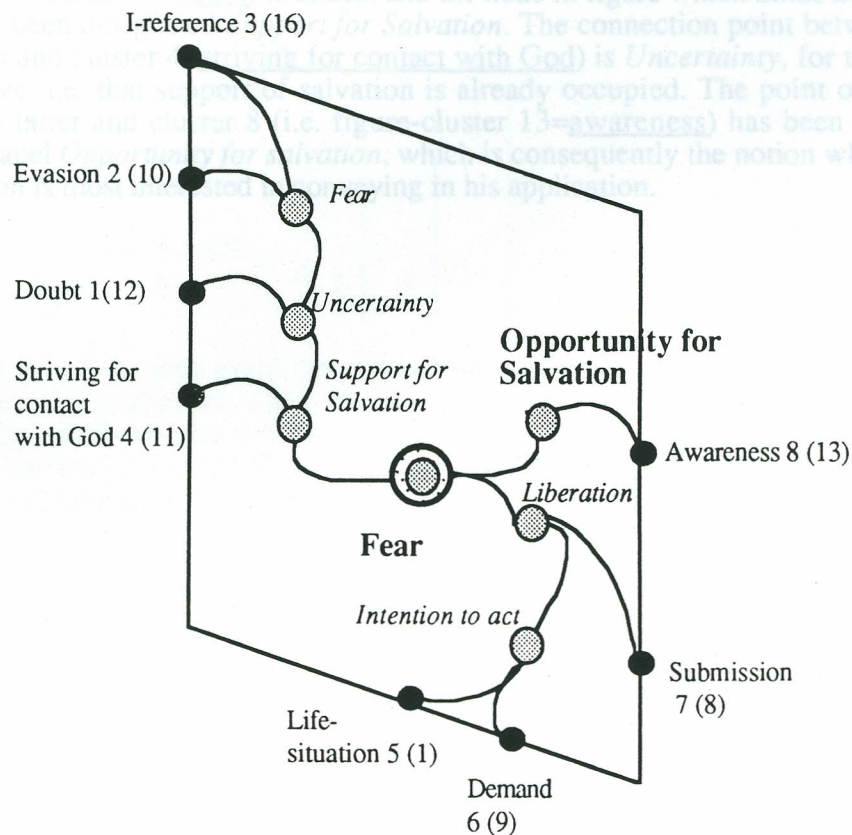


cluster 7 reflects the whole of object cluster 8. And finally the entire agent cluster 8 reflects the whole of object cluster 13, nearly the entire object cluster 14 as well as the whole of object cluster 16.

In addition to the correspondences just mentioned, there are also a number of cells in which a certain degree of agreement exists between the agent and object clusters. However in the cases where there are only a few of the respective agent clusters' strings which are active, I believe that the correspondence is rather incomplete, even if these few agent strings may reflect all of the contents of an object cluster.

This matrix makes it clear that object cluster 16 is, in several cases (five out of eight), reflected by various agent clusters. This cluster is clearly important to the author of the text, which is, perhaps, not so unusual since this object cluster constitutes the text's "I-reference". But it may be important to note that object cluster 16 contains only one 50-string, while, e.g., object cluster 12 contains eight 50-strings, i.e. the entirety of this object cluster, a difference which I maintain demonstrates that object cluster 12 may be more central to the author's perspective than object cluster 16. Taken as a whole, this line of reasoning yields the following correspondences between agent clusters (A) and object clusters (O): A1=O12; A2=O10; A3=O16; A4=O11; A5=O1; A6=O9; A7=O8 and A8=A13. These agent/object connections will now be illustrated in the following figure, which displays both the clustering process according to figure 9 above, and provides within parentheses which object cluster is reflected or selected by the agent cluster.

Figure 11. Cluster connections in the text's perspective in its figure.



Perspective-cluster 1 mirrors figure-cluster 12 (see page.28) i.e. the one I have named *doubt*, thus characterizing the text's perspective with this concept. Cluster 2 mirrors figure-cluster 10, i.e. the one I have called *evasion* which thus becomes the designation for the corresponding cluster in the perspective. The perspective-cluster picks up figure-cluster 16, i.e. the figure-cluster which was named *I-reference*, and so, this concept



the figure-cluster which was named *I-reference*, and so, this concept also may be said to characterize perspective. Perspective-cluster 4 mirrors figure-cluster 11, i.e. the one I have called *striving for contact with God*, because this figure-cluster contains more object strings than the figure-cluster *I-reference* does. In perspective-cluster 5, the correspondence with strings from figure-cluster 1 is dominant. Therefore, I call perspective-cluster 5 *life-situation*. Perspective-cluster 6 mirrors the content in figure-cluster 9, *demand*, and this designation is thus also used for the perspective. Perspective-cluster 7 corresponds completely with figure-cluster 8, *transference*, similarly perspective-cluster 8 corresponds with figure-cluster 13, *awareness*.

The fact that the various perspective-clusters named above are connected to each other in a special way has already been mentioned. I shall now provide a designation for these connections as well, in a way parallel to my procedure with figure. In the first grouping, the first connection is made between cluster 5 (*life-situation*) and cluster 6 (*demand*), this connection point is paralleled by the point resulting from the connection of figure-cluster 1 and figure-cluster 9; I have named this node *Intention to act*. When the perspective-cluster 7, *submission*, is subsequently attached, this intention to act is transformed into *Liberation*. This depends upon the fact that the point of connection in figure between cluster 8 (i.e. perspective-cluster 7) and the chain from life-situation (i.e. perspective-cluster 5) and demand in figure (i.e. perspective-cluster 6) is already occupied, namely as the connection point *Intention to act*. This being the case, I must select the connection point placed immediately prior to the occupied point which in this case is the node liberation.

The second grouping of cluster connections cluster 3 (*I-reference*) is first connected to cluster 2 (*evasion*). This point of contact is represented in figure by *Fear*. In the next connection figure-cluster 12 (*doubt*) is added, and the node in figure which binds doubt and fear together has been designated *Support for Salvation*. The connection point between support for salvation and cluster 4 (*striving for contact with God*) is *Uncertainty*, for the same reasons as above, i.e. that support of salvation is already occupied. The point of connection between the latter and cluster 8 (i.e. figure-cluster 13=*awareness*) has been assigned the conceptual label *Opportunity for salvation*, which is consequently the notion which suggests what Carlsson is most interested in conveying in his application.

As above, when we were examining the perspective in figure, these agent clusters will be related to their object clusters, which is shown in the matrix below. I have assigned the names for the perspective of the ground parallel to those in figure. When the perspective-clusters are also connected together in the same way as in ground, the impression that Carlsson sees himself as being saved is reinforced.

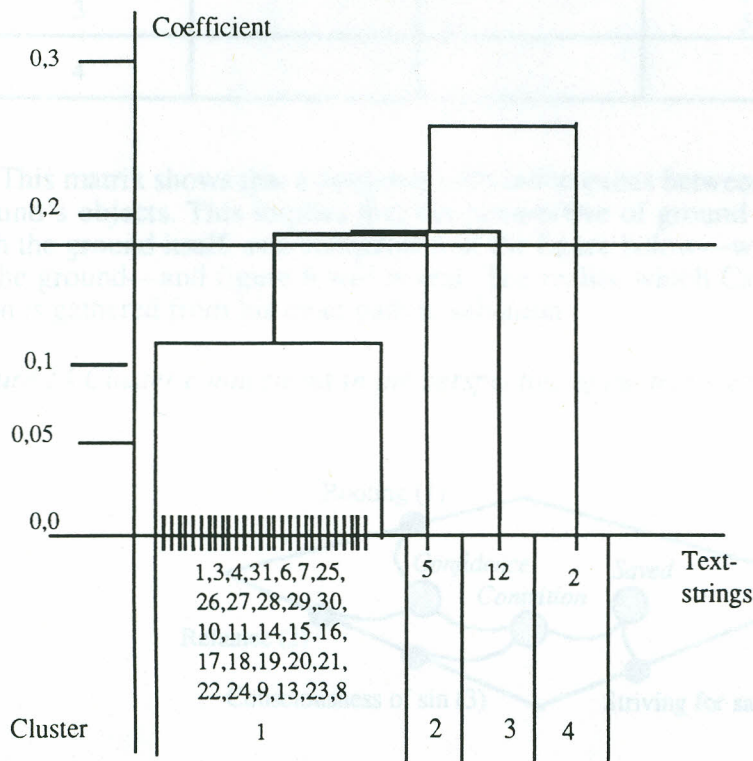
<sup>1</sup> In this cluster analysis the ground for the perspective is divided into 4 clusters, which I have named 1, 2, 3, and 4. This is not, however, a final division, as it is possible that the ground for the perspective is divided into more than 4 clusters.

## The Perspective of ground

I now turn to a presentation of the perspective of ground. The fact is that there is no perspective in either means or setpoint, because of the diagonal connection between agent and object in these two levels of the text.

The perspective of the ground also yielded 4 agent clusters,<sup>1</sup> and connecting them together produces the following cluster-tree.

Figure 12. The clustering process of the 30-lines in the 30/60-matrix.



As above, when we were examining the perspective in figure, these agent clusters will be related to their object clusters, which is shown in the matrix below. I have assigned the names for the perspective of the ground parallel to those in figure. When the perspective-clusters are also connected together in the same way as in ground, the impression that Carlsson sees himself as being saved is reinforced.

<sup>1</sup> In this cluster analysis the t-test test for significance yielded 0,011 for 4 clusters while 5 clusters yielded 0,061. This, in turn, produced a clustering-coefficient (ESS = Error Sum of Squares according to Ward's method) of 0,187.

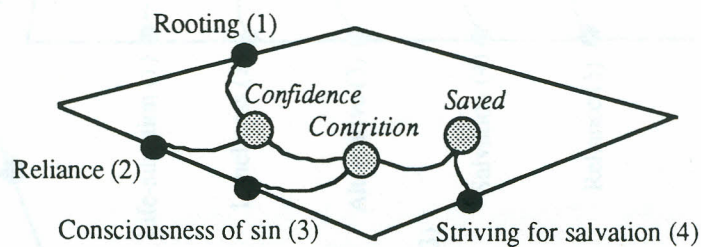


Figure 13. The correlation between agent and object clusters in the perspective of the ground.

Object-cluster	Agent cluster			
	1	2	3	4
1	27/28 33/35			
2		1/1 5/5		
3			1/1 5/5	
4				1/1 7/7

This matrix shows that a complete correlation exists between the ground's agents and the ground's objects. This implies that the perspective of ground will be completely identical with the ground itself, as a comparison of the figure below—which portrays the perspective of the ground—and figure 6 will reveal. The reality which Carlsson's application is based upon is gathered from his inner path to salvation.

Figure 14 Cluster connections in the perspective of the text's ground.

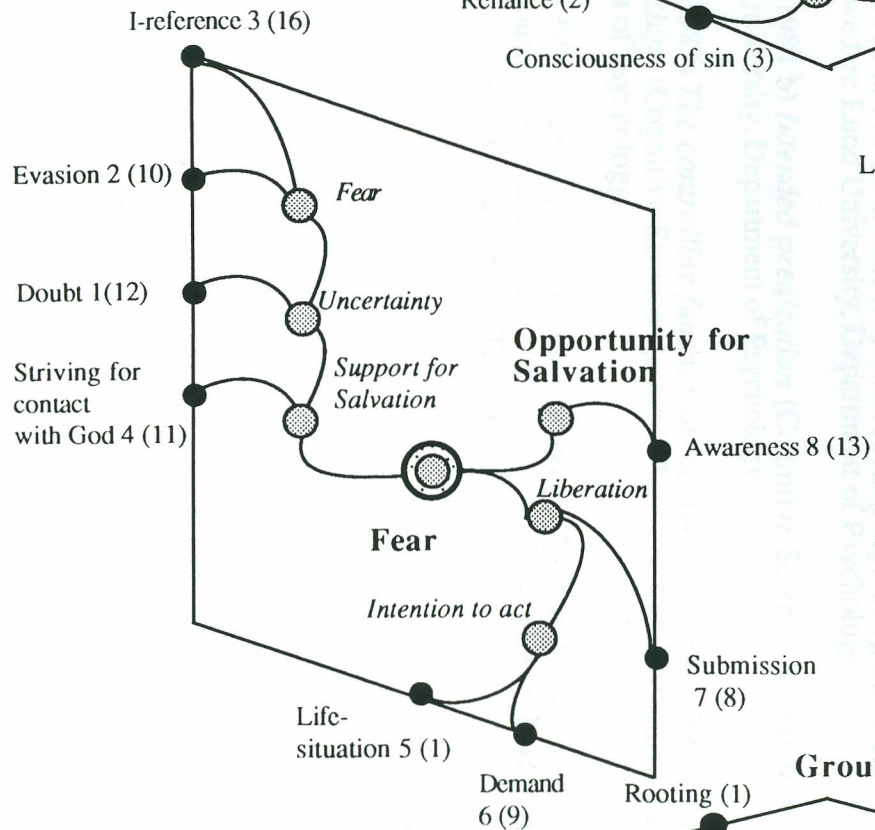


## Summary

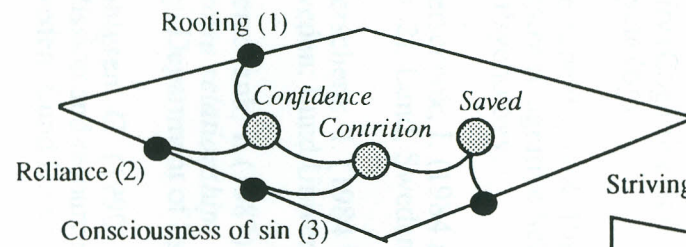
By way of conclusion, a comprehensive illustration of the various dimensions in Carlsson's text is provided below. This picture shows that Carlsson's reference to mission papers as the decisive source of his decision to become a missionary disappears entirely, a conclusion which would hardly have been drawn from a traditional content analysis. Instead, according to PTA, Carlsson's salvation experience and its consequences is what is central for him.

One important consequence of this is Carlsson's desire to change his situation, an intention which is brought into relief by both figure and perspective. Carlsson finds an opportunity to change in training to become a missionary at ENF's school of missions. However, the analysis also shows that Carlsson's desire to tell the pagans "about what Jesus had done for them" in order to give them aid in the midst of their "neediness", does not really occupy any independent position in his conceptual world, but is rather inserted among the other statements which I have summarized by the conceptual designation *awareness*. Perhaps it is the case that it is this awareness, both of worldly and spiritual things, which Carlsson desires to deepen through the education that he expected to receive at the The Evangelical National Foundation's Institute of Missions.

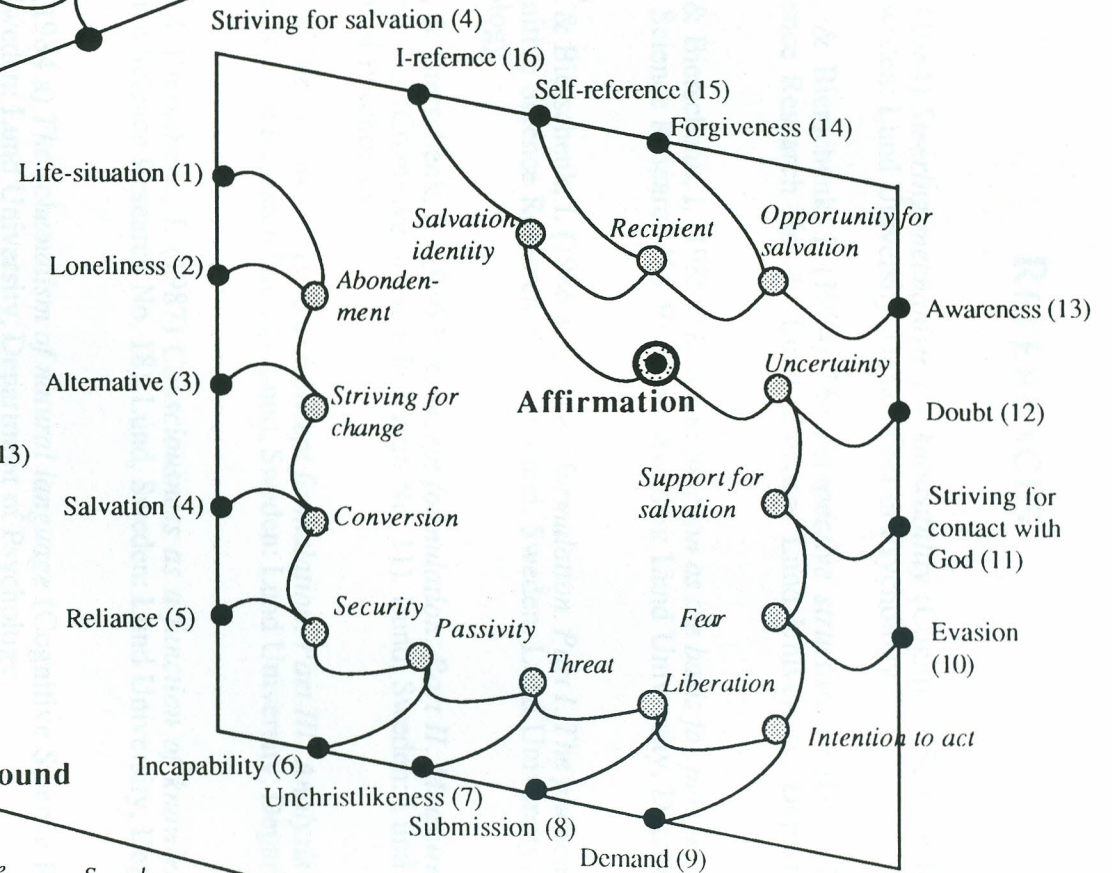
# Perspective in figure



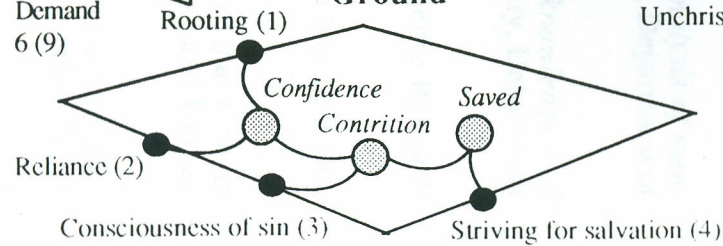
## Perspective in ground



# Figure



## Ground





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